

INVIGORATING PRAYER LIFE THROUGH MATURING THE
BIBLICAL PRAYER PRINCIPLES AND PRAYING
IN THE SPIRIT OF PRAYER

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ABSTRACT

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The context was a small rural United Methodist church in Mendota, Illinois, with an observed lack of mature prayer life. The method was a six-week group study and training on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. The project validated the hypothesis that participants would pray biblically mature prayers of confession and intercession, being led by the spirit of prayer, and praying together for one another. This qualitative phenomenological study suggested that growth in prayer life resulted from all three aspects of the hypothesis.

ACKNOWLEDGEMENTS

I am thankful to God that he loved me and died for me to forgive me and give me eternal life. It was God who taught and enabled me to pray so that I could keep my faith in him throughout all the trials and persecutions in my life. This DMin project was possible because God never gave up on me and strengthened me to continue in prayer. I give you, Lord, all the glory and honor.

I would like to acknowledge my wife and daughter for their love, support, patience, prayer, and encouragement shown to me during this journey to obtain this doctorate degree.

I would like to thank my faculty consultants Dr. Andrew Park and Dr. Luther Oconer, and my faculty mentor Dr. Thomas Litteer for their prayer, guidance, encouragement, and support. I believe God is using each of you to do great things at United Theological Seminary. Also, I thank you, Dr. Frank Billman and Dr. Scott Kisker, for praying for and helping me when I had an ear surgery. Furthermore, I am indebted to my outstanding professional associates-Dr. Douglas Fox, Dr. Henry Heonyoung Whang, Dr. Young Jin Cho. Your wisdom, encouragement, diligence, and faithfulness helped me reach my goals and made this project much better than it would have been otherwise.

Lastly, I greatly appreciate Zion United Methodist Church in Mendota, Illinois. You have nurtured and supported me for the past five years. I feel privileged and honored to be a part of this loving family of God. Thank you.

DEDICATION

I dedicate this thesis to all those who want to help others to grow and mature in their prayer life. My prayer is that God would use you to further the Kingdom of God through your faithful ministry.

Likewise, the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

—Romans 8:26-27, ESV

INTRODUCTION

The intent of this DMin project was to teach and train our church members on the biblical principles of prayer, praying in the spirit of God, and praying together for one another so that they could grow in their prayer life and pray mature and biblical prayers of confession and intercession according to the biblical principles of prayer, being led by the spirit of prayer¹, and praying together for one another. Christians who grew mature in their prayer life also pray for maturity both in their own relationship with God and in someone else's relationship with God. They pray not just for their own earthly problems but for God's Kingdom and righteousness. The problem in my context was people not growing in their prayer life and lacking in mature prayers of confession and intercession that are led by the spirit of prayer in Zion UMC in Mendota. Although they prayed prayers, most of the time they prayed only for their earthly needs.

I used a curriculum which consisted of six weekly lessons about prayer based on my biblical, historical, theological, and interdisciplinary foundation papers. Participants were taught and trained in the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. Chapter one presents the context of Zion United

¹ God promised in Zech.12:10 that he would pour out the spirit of prayer on his sons and daughters. This spirit of prayer enables and helps Christians to pray true, heartfelt, and mature prayers of confession and intercession for their own souls and the lost, being led by the Holy Spirit as they pray.

Methodist Church in Mendota, Illinois, my personal spiritual journey and how they interacted with each other and resulted in this DMin project.

Chapter two presents the primary biblical foundation for the project. The biblical text is presented from Dan. 9:1-19. Daniel, who lived in Babylon, was able to keep his faith in God by living a prayerful life. His mature prayer life was the secret of his witness as a great man of God of that time. It was through biblical and mature prayers of confession and intercession that Daniel was able to get through the temptations and pressures of the world, grow in his relationship with God, and encourage others to grow in their relationship with God. In Dan.9:1-19 we find an effective, true, and biblical confessional and intercessory model prayer by Daniel that I used for my project.

In verses 1-2 we see Daniel began to plead with God to fulfill His promise to His people as he was reading the Word of God. In order for us to pray a biblical prayer, we should base our prayers on the promises of God in the Holy Scripture. In verse 3, we see Daniel prepared himself to focus on God alone by refusing things which might distract him from looking only to God. Likewise, there are times we need to shut ourselves in, only leaving our heart's door open to God. Also, as we see in verse 4, we should praise and glorify God first before we bring up our petitions and supplications. Then, it is needed that we pray a mature prayer of confession not only for our sins but also for the sins of others to demolish the separating wall between God and us. Finally, we can humbly and confidently ask God for our supplications and petitions on behalf of others for God's glory and the reputation of His name among all nations.

All Christians who want to live out a mature Christian life in this dark world where temptations and troubles are all around need to learn to pray mature prayers like

Daniel. Christians who only pray for their own earthly problems and needs cannot grow in their relationship with God and cannot lead others to grow and mature and become more like Christ. We need to learn how to pray a biblical, mature prayer of confession and intercession, seeking God's will, God's righteousness, and God's kingdom first.

The historical foundation that supports the project is explored in chapter three. As we read great revival stories and how miraculously God worked among the people of those times through their fervent prayers of confession and intercession for themselves and others, we can be sure that God renews and revives people in response to fervent prayers of confession and intercessions. Just like those faithful believers who prayed in the Moravian Prayer Vigil movement, the Concert of Prayer movement, and Finney's Prevailing Prayer movement, we also should pray many fervent prayers of confession and intercession for ourselves and others if we want God to revive and renew us and others.

Finney is known for his fervent confessional and intercessory prayers for himself and others. Finney had an encounter with Jesus and was converted as he was praying alone in the woods. He received the baptism of the Holy Spirit as he was praying in his office. God changed his church members as he began to pray together with other Christians at early morning prayer meetings. Finney saw God delivering the lost in his neighboring towns as he prayed prayers of agony for hours. He experienced God replacing many people's hearts of stone with hearts of flesh as he and his prayer partners prayed unceasing and prevailing confessional and intercessory prayers on behalf of others.

As Finney said, in order for Christians to live out a Christ-like life in a powerful way in the dark world, shining the light of God and brining many souls back to God,

preaching, conference meetings, personal conversations, and prayers are needed.²

Considering our contemporary Christianity, we lack prayer compared to the other means for revival. Finney had personal and communal prayer times early in the morning and late at night, every day, at homes, on the streets, in the school house, in the woods, at the church, almost everywhere. Do we pray like Finney and faithful Christians of their time? Do we pray fervent, mature prayers of confession and intercession for the condition of our souls and the lost souls? If we begin to pray like them, God will surely renew and revive us again because God is the same yesterday, today, and forever, without showing favoritism.

Chapter four explores the theological foundations that support the project.

Fervent, mature prayers of confession and intercession, however, cannot be prayed on our own willpower and strength. As God promised in Zech.12:10, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications,” we need to receive the spirit of prayer so that we may pray prayers of confession and intercession. We need to be led and empowered by the spirit of prayer. Edwards, the author of the article in *the Theological Magazine*, and Finney emphasized the importance of the spirit of prayer in the prayer life of Christians who want to grow mature in their relationship with God and bring many souls back to God. It is because only the spirit of prayer can enable Christians to pray true, heartfelt, and mature prayers of confession and intercession for their own souls and the lost.

² Charles. G. Finney, *The Memoirs of Charles G. Finney*, ed. Garth M. Rosell and Richard A. G. Dupuis, (Grand Rapids, MI: Zondervan, 1989), 78.

Chapter five explores the interdisciplinary foundations for the project. The twelve-step program established by Alcoholics Anonymous will be presented and explained. Although atheists, agnostics, and people of all striations of belief can use this program, since the two founders of the program were Christians, we can find some significant inherent Christian principles which can be used for this DMin project in a supportive way.

Both the DMin project and the twelve-step program pursue spiritual change and awakening which results in transformation and maturity. Also, the absolute powerlessness of participants in doing so in their own strength alone is acknowledged by both. That is why both believe that a “higher power” which can be gained only through prayer is necessary in the process. Just as an AA program emphasizes mutual help and participation in their group meetings, this DMin project also puts an emphasis on mutual support and participation in the group meetings by encouraging participants to make intercessions for one another in a prayer meeting setting. Also, prayers of confession are needed for both.

The final chapter presents the analysis of the ministry project that was implemented. The project was completed in six consecutive weeks of a small group course on prayer. Participants were expected to attend all six sessions of the group meetings and complete the weekly and daily homework. More specifically, regarding the daily prayer expectations, each participant was encouraged and expected to pray on a daily basis for themselves and their prayer partners from class participants according to what they learned and shared during the group meetings. The small group meetings were held for one and a half hours each Sunday evening from 5 PM to 6:30 PM. There was a

teaching and discussion time during the first hour of each session. The rest of the session was used for participants to actually pray in small groups according to what they learned. This was an opportunity for participants to practice what they learned and to experience praying together for one another. As they prayed together in a prayer meeting setting, they prayed with each one's prayer partner for each other and for others outside the group. Pre- and post-teaching surveys, participants' weekly reflections, entrance and exit interview questionnaire, and individual interviews were used to evaluate if the hypothesis was accurate.

The results showed that the participants benefited from the ministry project. Most of the participants claimed that they matured in their prayer life, praying biblically mature prayers of confession and intercession, being led and empowered by the spirit of prayer, and praying together for one another. The data collected demonstrated that the hypothesis was correct.

CHAPTER ONE

MINISTRY FOCUS

Introduction

I still remember the first Sunday I shared my children's sermon with only my daughter at Zion United Methodist Church on July 5, 2015. There were forty-some adult church members sitting in the church pews but no children except my daughter. The church had been without any children for many years and church membership was declining. Also, Zion UMC had been struggling financially. Most church members were elderly although they were still faithful in the service of God, working hard for the church in many different ways. It captured my attention though that two elderly ladies had been praying together every Tuesday morning. When I first prayed together with them, I realized why God appointed me to this church. I personally was sure that it was God who sent me to Zion UMC in answer to these two elderly ladies' faithful prayer so that God could wake God's people up and use them again as before, reviving, refreshing, strengthening, and empowering them.

When I look back on my faith journey, I see God walking me through many trials, persecutions, failures, troubles, and different kinds of difficult situations in my life. Although God taught me many important truths through those times, first and foremost among them was the power of prayer, especially the power of intercessory and communal prayer. I learned the importance of a personal prayer life through Jesus' words: "But

when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you” (Matt. 6:6).¹ I also learned the power of intercessory and communal prayer at home, church, school, mission fields, work places, and wherever we are as Jesus promised, “Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.” (Matt. 18:19).

By God’s grace, for the last five years, I was able to start a weekly intercessory prayer meeting and continued to lead the meeting where we pray for ourselves, others, and especially the next generation. Although it started with a few people, today almost ten church members gather together every Tuesday night. As a result of these intercessory and communal prayers, God blessed our church with around twenty new families and their forty children. Even though I am very grateful to God for this miraculous work God has done in and through us, I still see there are a few challenges we are facing. Although I believe God wants more of our church members to attend the weekly prayer meeting, which is open to everybody, only ten of our church members attend the prayer meeting. I believe every church, God’s house, should be called a house of prayer for all nations, as Jesus said, “My house shall be called a house of prayer for all nations” (Mark 11:17). So it is obvious that God wants the atmosphere and aura of Zion UMC to become full of prayer.

I will continue to work hard and pray for more church members to attend the weekly intercessory prayer meeting. Also, through this project, I plan to focus on training

¹ Unless otherwise indicated, all Scripture quotations are from the Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

and teaching our church members on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another so that they may grow in their prayer life and pray a mature prayer of confession and intercession for themselves and others. My intent is that they may grow mature in their prayer life, longing for more of God, wanting to spend more time with God, and seeking lost souls to come back to the love of God through their intercessory prayer.

I believe that God wants our church members, especially those who only recently began attending our church, to grow mature in their prayer life. They like to come to church, worship, have fellowship, and study the Bible. However, their prayer life is not mature enough. For instance, they usually pray for themselves and their earthly needs. Even when they pray for others, they only pray for the earthly needs of those for whom they pray. Although Christians need to pray for our earthly needs, since God promised to meet every need of ours, we need to be reminded that our spiritual need should be asked and met first.

Context

The Glorious Days God Used Zion UMC

Zion United Methodist Church is located in Mendota, Illinois. The city's population has been stable at around 7,000 for the past thirty years. The main industry in this area is farming. The town is surrounded by corn fields and there is a huge cannery run by Del Monte. Since the industry of the town needed a large labor force, many

migrants started living in Mendota and today one third of Mendota's population is Hispanic.

Zion United Methodist Church was originally started as Zion Evangelical Church in 1868. In 1862, the Illinois Conference of the Evangelical Association of North America made Mendota a preaching point. It later became a regular appointment on the itinerary of two ministers, Jacob Schaeffle and C. Gagstetter, who served the Mendota charge until 1867. Then, in 1868, the Conference decided to establish Zion Evangelical Church and appointed Reverend M. Stamm as a resident pastor. Although there were only sixteen church members at that time, they were able to build and consecrate a church building at a cost of \$5,700.

In 1893, the church membership reached 179. In 1907, the Zion Evangelical Church started the Meriden Mission in a town near Mendota for a missionary and evangelical purpose. Twenty-three members transferred their membership to the new church, which saw its membership grow to 118 within five years. Zion UMC also had a strong women's ministry. The Woman's Mission Group and the Woman's Society of World Service supported many individual charities, the general missions, and the local church itself. Zion Church participated in Key '73, which promoted a continent-wide evangelical emphasis and had its own Lay Witness programs. Zion also actively served in the resettlement program for some Vietnamese families after the fall of Saigon. Some church families took care of a few Vietnamese families. Remarkably, Zion Church used to be among the top givers in the Northern Illinois Conference of the United Methodist Church.

It is obvious that Zion United Methodist Church was used by God in many different ways. The membership was financially generous to not only the local church itself but also to many other mission works. Zion started a new church, sending its own church members as pioneers to share the good news of Jesus with others. Its people also faithfully served the community in the local food pantry, at schools, and in other ways. Moreover, it took care of Vietnamese families who escaped their own country.

Present Ministry

When I first came to Zion UMC in 2015, however, there were no children in Sunday School and I shared my children's sermon with only my daughter during the first Sunday morning worship. About forty-some elderly people were sitting in the pews. There were no young families with children. In fact, a few days after I first worshiped at Zion, a church member came to me and told me that a young family with their children who visited Zion church a few months ago did not come back because they were looking for a church with a Sunday School program for their children. Also, the number of our church membership and Sunday morning worship attendance were declining according to the attendance record. In fact, for the last five years I have served Zion Church, I presided at more than thirteen funerals for our own church members. Moreover, I heard that there were some conflicts between the previous pastor and some church members. There were financial difficulties too. Zion UMC had been going through hard times financially for many years since the income of the church was less than the expense of the church. There was no doubt that Zion Church was dying.

Intercessory Prayer Meeting

God led me to continue to pray for the difficult situations of our church and the true revival of the church since the day I began to serve Zion UMC in 2015. Crying out to God for God's mercy and help was the only thing I could do. So, my whole family, my wife, my five-year-old daughter and I went to church every early morning to pray for our church. We had done this as a family for the Korean United Methodist Church of South Suburban Chicago in which I had served as an assistant pastor before I came to Mendota. We prayed believing that God would surely move and work in a miraculous way for His name's sake through our intercessory prayers.

Then, in December, 2015, I felt that God wanted our church members to pray together for our next generation. So, I decided to start a weekly intercessory prayer meeting where adults would pray together, making intercession mainly for their children, grandchildren, and other children in Zion Church and the surrounding community. But I was very concerned about how many church members would come to pray. If they came, I wondered how I should guide them to pray in a prayer meeting since intercessory praying in a prayer meeting setting was not familiar to most of our church members. Moreover, since most of the church members I had served in the previous churches were already taught and trained to pray a prayer of confession and intercession, I was a little bit concerned about how I should help Zion church members to pray a mature prayer of intercession in a prayer meeting setting.

However, by God's grace, a few ladies showed up to the first prayer meeting. I gave thanks to God and praised God for those ladies who boldly stepped outside of their comfort zone to make intercession for God's church. Even if the number might look

small to some people, for me it was a sufficient number because I believed the promise of Jesus that he would be with two or three who gathered together in His name.

Since I knew that our church members were not used to praying out loud, my wife and I could not lead them to pray in a Korean style prayer, which is called, “Tong-Sung-Ki-Do.” In the Korean churches I served, church members all prayed out loud for God’s mercy in a prayer meeting just as Jesus offered up petitions and prayers with loud cries and tears. Many Korean Christians gather together weekly to sing some hymns and pray over multiple prayer topics and make intercessions for many people with loud cries and tears for many hours, sometimes the whole night.

So, I encouraged those ladies to pray at least in a whisper so that they could focus on what they were praying for, keeping them from having a distracted mind. We prayed in unity respectively for some common prayer topics for about an hour, confessing our sins and sharing our prayer concerns and praise reports. However, I also allowed them to pray silently if they felt it was more comfortable. Since those early months, most of those who attend this weekly prayer meeting can now pray out loud and know the importance and power of intercessory prayer.

Those of us who attended this weekly intercessory prayer meeting could see the power of intercessory prayers of God’s children just as Jesus said, “If two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven” (Matt. 18:19) (NIV). Although we saw God working in many mighty and miraculous ways bringing people back to God, it was those of us who prayed together that changed the most. All of us grew amazingly in our walk with God; today those who have been attending are prayer warriors. They have also become supportive ministry partners of

mine like Aaron and Hur who helped Moses pray when his arms grew tired (Exod. 17:12).

The number of people who attended the prayer meeting also grew from two or three to ten. I still remember that often only my wife and I attended the prayer meeting in the first few months after we started. Although we were discouraged when it happened, God encouraged us by reminding us that Jesus was with us (Matt. 18:20).

Regarding the prayer topics we prayed for, we decided to pray and make intercession mostly for others, especially the next generation, children, teenagers, and young adults in our town who do not believe in Jesus and do not go to church yet. We took hold of what Jesus said about repenting sinners and seeking the kingdom's sake first: "I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (Luke 15:7) (NIV) and "Seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33) (NIV). We also held on to this plea of our Lord Jesus Christ, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" (Luke 18:16) (NIV). As we prayed God's Word, our will became God's will.

Moreover, it is because I believed praying for little children, teenagers, and young adults would be most appealing to even those who have not prayed a prayer of intercession in a prayer meeting setting that I chose to pray for the next generation. I wanted to find a prayer topic which could motivate people to be more eager and willing to cry out to God on behalf of others for His mercy and grace. I also realized that as we made intercession for our sons and daughters, the next generation, it tends to unite us

together in one accord because we all love our children and want them to have a personal relationship with God. From my ministry experience, in order for a prayer meeting to continue it is crucial that all prayer meeting attendees are in unity.

As a result of this intercessory prayer movement, God has blessed us with about forty Sunday School children, twenty teenagers, several young adults and their parents and grandparents. Since most of them are new converts and need good Christian education to grow in their relationship with God, I and our church leadership have been working hard to provide them with a proper and biblical discipleship program. Above all, I have been working hard and praying that they all may grow in their prayer lives and become prayer warriors who can pray a mature prayer of confession and intercession to get closer to God and to bring lost souls to God. In this project, especially, I would develop a project which can help our church members to be taught and trained on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another.

Ministry Journey

I was born into a non-Christian family in South Korea. My family believed in Buddhism and Confucianism. Every important holiday we, as a family, worshiped and prayed to our deceased ancestors, believing that they would protect and bless us. I also remember that my mother took me to a nearby Buddhist temple where I learned how to worship the golden statue. I truly believed that it was this god who could bless me because no one told me about God in the Bible, and the love of Jesus, the Son of God.

However, one of my sisters began to go to a Korean Methodist Church in my hometown when I was nine years old. In that year she took me to a Vacation Bible

School of the church and there, for the first time in my life, I heard of God the Father and the love of Jesus, the Son of God, who came to earth and gave his life for me to forgive me of my sins and give me eternal life. I still remember the day I first met Jesus Christ personally. I cried and wept a lot because I realized that I was such a sinner and yet Jesus shed his blood for me to save me. So, I humbled myself, confessed my sin, and asked Jesus to forgive me my sins and wash my sin with his precious blood. On my way back home from the church, I was jumping, being filled with inexpressible peace, thankfulness, and joy. I thought to myself, I would never sin again. Now I know that it was the Holy Spirit who came into my heart on that day who gave me that thought.

Since then, although there were ups and downs in my faith journey as a little child, I did my best to go to church. However, it was not easy for me to continue to be faithful since my parents did not believe in Jesus. It was not until I became sixteen years old that I met Jesus in a deeper way again at a youth retreat. There I met Jesus in a fresh way and surrendered my life to the Lord. After that, I began to read the Bible more and go to church every day to pray, often all night. There were other teenagers who went to church every day with me and the pastor's wife prayed with us, leading and guiding us through the prayer meeting.

It was then that my parents and sisters began to persecute me harshly. My parents and sisters persecuted me verbally, but my older brother who is eighteen years older than me persecuted me physically. Also, at the high school I went to I was persecuted by my class teacher who did not allow any Christian students to go to church on Sundays because he wanted all his students to come to school and study even on Sundays. But I did not listen to him and went to church on a Sunday. On the next Monday, after he found

out that I did not come to school on that Sunday, he called me out of the classroom and beat me for one hour and forty minutes.

When I first heard from my high school teacher that I could not go to church anymore, I read the book of Esther a few times, promising myself that I would never betray Jesus. But back then, I did not know the importance of prayer in our time of need. I did not realize a spiritual warfare was going on in my life and I needed to pray more earnestly, even to the point of risking my own life. I did not pay attention to the fact that Jacob prayed all night at the Jabbok River, wrestling with God, and Esther prayed for three days, fasting. I just thought reading the Bible with genuine and determined intention and willingness to keep the Word of God would be enough to fight this spiritual warfare. I also did not know the importance of intercessory prayer. So, I did not ask other believers to pray for me. When I was a teenager, I often felt sorry when I asked others to pray for me and my situation because I felt like I was taking up their precious time for a selfish reason.

Since I was trying to fight this fight alone with my own willpower and strength, I gave up my fight and could not go to church any more for the whole year because of my teacher. When I think of this failure in my faith journey, I often think of the Apostle Peter who pledged to die with Jesus but failed because he did not stay awake to pray with Jesus at the Mount of Olives. Jesus clearly said, “Watch and pray so that you will not fall into temptation” (Matt. 26:41) (NIV). I did not pay true attention to the Word and came to fail Jesus.

But two years after this failure, God called me again and taught me the importance of prayer and why I failed by leading me to read the book “Kneeling

Christian.”² In the book, I was reminded that even Jesus offered up many prayers and petitions with loud cries and tears to the One who could save him from death (Heb. 5:7). But my prayer back then was not as eager, powerful, and deep as Jesus’ prayer. I did not offer many prayers and petitions with loud cries and tears to God. Instead, I was just so determined to do the will of God on my own strength and willpower. So, it was obvious that I failed because I only relied on my own power.

I also learned the power of intercessory prayer then and began to ask other believers to pray for me that I would continue to fight the good fight, just as Esther asked her people to pray for her: “Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish” (Esther 4:16).

Not long after I had learned this truth about prayer, my brother persecuted me. When he found that I began to go to church again, he took me to his home and beat me harshly. But this time, I was able to keep my faith in Jesus thanks to many intercessory prayers of my sisters and brothers in Christ offered up to God on my behalf. I kept on going to church. And since then, God led me to make more intercession for my family and most of my family members have become Christians. My brother, especially, became a very sincere Christian and was enrolled in a Seminary in South Korea. How powerful our intercessory prayers are!

God also taught me the importance of prayer for different church ministries such as youth ministries, young adult ministries, adult education, small group ministries, and

² Richardson Albert Ernest., *The Kneeling Christian* (Grand Rapids, MI: Zondervan, 1986).

missionary works. Although I learned the significance of prayer as an individual Christian, I also came to learn through many failures that prayer is needed for each and every dimension of church life for successful and vital church ministries.

For three years between 1998 and 2001, I experienced failure in a church as a youth worker in the youth ministry. As soon as I began to serve this church as a youth teacher, God enabled me to lead them to pray. Early each morning we got together and prayed. For my compulsory military training, I had to leave the church for about one month. When I came back, I could not motivate our youth group to pray because I myself could not pray effectively. During the training, I could not pray at all and it caused me to lose confidence. For the next three years, I could not dare to start a prayer movement again and thought to myself, “I will not initiate any prayer movement.” I was so afraid to fail again. Through this failure, I learned that personal prayer life is essential for those who want to start a prayer movement.

Then, God led me to attend a Spirit-filled prayer meeting for missionary workers and there I learned what true intercessory prayer is. I learned that a true and effective intercessory prayer always needs to be accompanied by true compassion on those being prayed over. It was not only a personal ongoing prayer life which is needed for a prayer leader, but also a true compassionate heart for those being prayed over is necessary for effectual and fervent intercessory prayer.

Since then, I began to experience many successes in different ministry settings at different churches. I saw God grow another youth group from ninety members to 140 members in a month. Not only did the number grow, but the quality of many youth members' faith also grew. The students began to pray every day, making intercession on

behalf of other students at the thirteen different schools they attended. Two of them started an intercessory prayer meeting at their school and were used by God to grow the intercessory prayer meeting from just two to almost sixty in number. Although it was not a Christian school, some Christian teachers also began to join in their intercessory prayer meeting and the principal of the school allowed them to use the school gym for their daily prayer meeting.

Of course, there were many trials and troubles even as we were praying. For example, just a few weeks before God brought fifty new students to our youth group, I was almost about to resign due to some youth teachers who had a misunderstanding of my ministry. But we continued to pray to God and the problem was resolved. It is true that it is the darkest right before the dawn.

God also led me to lead many mission trips to different mission fields, such as Japan, Taiwan, Cambodia, Kenya, and many rural towns in South Korea. Whenever I led mission trips, I encouraged the whole team to pray enough for the mission works. All missionary works face spiritual warfare, which we can fight only through prayer just as Jesus said, “This kind cannot be driven out by anything but prayer” (Mark 9:29). Usually, I led leaders to make intercessions for the mission team, the mission works we will do, and the people we will meet for at least two months before the mission trip. Meanwhile I had mission team members pray for at least one month before the mission trip. In the mission field, I also led all mission team members to start and close their day with intercessory prayer meetings.

Moreover, as I served as an assistant pastor at a Korean mega-church, which had over 22,000 young adults in Sunday worship attendance, God put me in charge of six

hundred young adults. God enabled me to lead those young adults to different kinds of ministry such as campus ministry and workplace ministry. We made mission teams for some universities in Seoul and regularly visited the campuses and shared the good news of Jesus Christ with the students there. Also, for young adults who work, we encouraged them to start a small group for Christian workers of their workplace where they could pray for one another and their co-workers who did not believe in Jesus yet. All these different outreach ministries were fueled by many regular intercessory prayer meetings. Although we prayed for our own earthly needs, we did our best to first make intercessions for the lost in our lives.

Early every morning between 5:00 am and 7:00 am and every Friday night from 11:00 pm to 4:00 am the next Saturday morning, we made intercessions for the lost. Every Saturday evening we also gathered and prayed for our outreach ministries and new believers. Even in our regular weekly Wednesday night, Sunday morning, Sunday afternoon, and Sunday evening worship services, we often made intercession for lost souls. In response to our intercessory prayers, God faithfully answered our prayers and converted sinners and let them have personal relationships with Jesus.

Although there are so many conversion stories I can share, let me share one impressive example. As we worshiped on a Sunday morning, we found and talked with a young adult who seemed to worship with us for the first time. It turned out that she was a daughter of a Korean shaman. She told us that it was her father who told her to go to church and believe in Jesus when he found out that an evil spirit had been trying to possess his daughter. Since he did not want his daughter to live a shaman's life but an ordinary life as a woman, he urged his daughter to give her life to Jesus Christ who is the

Most High. This surprised all of us who have prayed for the lost. The shaman's daughter had not known any of us. But God planned to save this poor soul and moved her father's heart. It was obvious that God had responded to true, compassionate, and Spirit-led intercessory prayers for the lost and was bringing souls to himself in a mighty and miraculous way.

Since then, God also led me to start intercessory prayer meetings for the next generation in different churches I served. God sent parents and grandparents to those prayer meetings, and we saw God working in the lives of many young adults, teenagers and children in answer to our prayer. God was faithful to our intercessory prayers.

Synergy

When I was appointed to Zion UMC about five years ago, I was surprised that there was no vital intercessory prayer meeting. Although there must have been some church members who prayed on a daily basis in private, I was sure that Zion UMC was not a house of prayer for all nations yet. God could not work in a mighty way because there were not enough intercessory prayers. I also realized that some church members did not even value Sunday morning worship services. They often did not come to church for trivial reasons. Financial problems, the membership decline, and no Sunday School children, teenagers, and young adults at church indicated that Zion Church needed a revival and fresh anointing of the Holy Spirit through prayers of confession and intercession. Even though by God's grace I was able to start a weekly intercessory prayer meeting, only ten adult church members came to the prayer meeting while most of the other adult church members were not interested in it.

Although I will continue to work and pray hard to invite more church members to this weekly intercessory prayer meeting, through this project, I taught and trained our original and new church members the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another so that they can grow in their prayer lives and pray a mature prayer of confession and intercession. For the last five years of my ministry here at Zion UMC, God blessed us with many new church members. Although they love to come to church and learn more about God, I believe they need to grow in their prayer life by being taught and trained on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. In fact, there are also some original church members who need to grow in the area of prayer.

This Doctor of Ministry project explores how to help these church members to pray a biblical, mature prayer of confession and intercession effectively, being led by the spirit of prayer, and praying together for another so that their prayer life may grow mature. Also, I believe this can motivate other church members also to want to grow mature in their prayer life as they see these participants become more intimate with God, longing for and desiring deeper and closer relationships with God. This can be only done by the spirit of prayer which ignites the desire to pray for more of God not only themselves and but also for those who do not know yet the love of God for them.

Since God had me learn how to lead many prayer meetings throughout my ministry, I believe I can use some of my ministerial skills related to this prayer ministry to fulfill the current needs of our church. Through this project, I will do research on how to help people who are not growing in their prayer life to learn the biblical principles of

prayer, praying in the spirit of prayer, and praying together for one another so that they may grow in their prayer life and pray biblical prayers of confession and intercession.

I am certain that there are many UMC churches struggling with similar issues of weak prayer ministry and declining membership like Zion UMC. Through the DMin project, I seek to learn how to specifically help the uninformed and unexperienced Christians understand and practice mature prayers of confession and intercession according to the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. The hope is that through this project other churches will be able to develop a vital prayer ministry of confession and intercession leading to growth in numbers and effectiveness for the Kingdom of God.

Conclusion

Mendota Zion United Methodist Church had been known for many years for its members' faithfulness in missionary works and evangelism. However, due to the declining membership and financial difficulties caused by the lack of spiritual vitality, which can be gained by God through prayer, Zion Church was not as vital as before. Over the past five years God brought twenty new families and about forty new children to the church in response to the intercessory and communal prayer of about ten church members. However, in order for the whole church to be truly thriving, it is necessary for more church members to be involved in an intercessory and communal prayer movement. In this project, I will focus on our church members who do not yet grow in their prayer life and teach and train them on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. As a result, the participants will learn how

to grow in their prayer life and pray mature prayers of confession and intercession, praying in the spirit of prayer, and be used by God to expand the kingdom of God.

Thankfully, God led me to learn the power and importance of individual, intercessory, and communal prayer in my personal life and church. Also, God equipped me with some good strategies to initiate and continue prayer meetings. Therefore, I believe God can use this experience to help Zion Church members to grow in the area of their prayer life so that the whole church may be truly revived and used by God again, bringing lost souls back to Christ Jesus.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Daniel 9:1-19

In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans—² in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.³ Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.⁴ I prayed to the LORD my God and made confession, saying, “O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments,⁵ we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.⁶ We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.⁷ To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you.⁸ To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you.⁹ To the Lord our God belong mercy and forgiveness, for we have rebelled against him¹⁰ and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets.¹¹ All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.¹² He has confirmed his words, which he spoke against us and against our rulers who ruled us,[a] by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem.¹³ As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth.¹⁴ Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice.¹⁵ And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.¹⁶ “O

Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us.¹⁷ Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord,[b] make your face to shine upon your sanctuary, which is desolate.¹⁸ O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy.¹⁹ O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name. (ESV)

Introduction

The passage above is Daniel's prayer of confession and intercession recorded in Dan. 9:1-19. This prayer was prayed in the first year of the reign of Darius as the seventy-year captivity period prophesied by Jeremiah was nearing an end. Daniel made heartfelt intercession on behalf of the people of God who sinned against God and, as a result, were scattered among other nations as God had foretold in the book of Deut. 28:64-68 many centuries before. In Daniel's time the Israelites in foreign countries were going through the rigorousness and bitterness of exile. They were oppressed and looked down on by people around them where they were in exile. Moreover, most of the Jews of the time still did not turn from their iniquities (Dan. 9:13) while devout and faithful Jews like Daniel and his three friends were trying hard to keep their faith in sometimes very hostile situations.

Daniel, however, in his intercessory prayer for God's people, was not judgmental at all. He did not look down on the wayward people of God. Instead, he confessed his own sin and their sin before God, acknowledging they all transgressed God's law given through the prophets. He depended only on God's mercy and righteousness as he made

intercession for the people of God, pleading with God to show his mercy for his own name's sake since God's people were bearing God's name. Daniel's prayer demonstrates that he knew very well about the covenant between God and God's people and the Deuteronomic prayer pattern which was inspired by the Holy Spirit (2 Tim. 3:16-17). Daniel prayed a prayer of confession, made intercession on behalf of God's people, and sought the reputation of God's name to be lifted up again among other nations.

Daniel's prayer in Dan. 9:1-19 can be divided into five parts. First, he was challenged and triggered to pray from reading the Scripture. Daniel was not only a man of prayer but also of the Scripture. He grounded his prayer only on the written Word of God (Dan. 9:1-2). Secondly, Daniel prepared himself to pray, turning his attention to God only, forsaking things which hindered him from focusing on God (through fasting), and humbling himself before God (through sackcloth and ashes) (Dan. 9:3). Thirdly, instead of rushing into presenting his supplications and petitions before God, he first adored and worshiped God, acknowledging God's character and who God is (Dan. 9:4). Fourthly, Daniel started saying a prayer of confession not only for God's people but also for himself (Dan. 9:5-14). Lastly, petitions and supplications were brought before God by Daniel, trusting not the righteousness of himself or God's people but only God's mercy and righteousness and for the sake of the reputation of God's name.

In this research paper some historical, geographical, and political backgrounds of the book of Daniel, including the kind of literature, language, structure, and pericope context of the book and the passage will be explored. Next will come an exegesis of the passage with a focus on the important terms and the meaning of the passage. It will show how the passage can provide the biblical principles of prayer to Zion church members for

encouraging, challenging, educating, guiding, and inspiring them to grow in their prayer life and pray mature prayers of confession and intercession.

Historical Background

Both Jewish and Christian (see Matt. 24:15) traditions have held that Daniel, who lived during the sixth century B.C. Babylonian exile, wrote the book as it exists today, that the predictions of the prophecy are supernatural and accurate, and that the prophecy is historically trustworthy.¹ The meaning of Daniel's name is "God is my judge."

Daniel, a man of noble blood, was born during the last days of Judah and was fifteen years old when he and his friends were taken captive into Babylon in 605 B.C. when Nebuchadnezzar invaded and subdued Judah. King Jehoiakim (609-596 B.C.) was ruling Judah at that time. It was in 586 B.C. when Jerusalem was finally destroyed. The exile of the Israelites, therefore, began in earnest in 587/586 B.C., although earlier invasions are recorded in 597 B.C., and Daniel and his friends were taken captive in 605 B.C.

Daniel lived through the reigns of five Judean kings and the fall of Judah and the destruction of Jerusalem. Since the Prophet Jeremiah was preaching during the time of the fall of Judah, there is a great possibility that Daniel would have heard Jeremiah's messages. So, it is believed that Daniel was profoundly influenced by Jeremiah. Other prophets, Ezekiel and Habakkuk, were also active during this period of time.²

¹ Stephen R. Miller, "Daniel," in *The New American Commentary*, ed. E. Ray Clendenen, vol. 18, (Nashville, TN: Broadman and Holman, 1994), 23.

² Miller, "Daniel," 24.

Nebuchadnezzar was the king of Babylon at the beginning of the book of Daniel. Since Nebuchadnezzar's victory over Egypt at Carchemish in 605 B.C, the era of Neo-Babylonian dominance began and Daniel lived through the entire age of it. King Nebuchadnezzar was the most successful ruler of Babylon and one of the most successful and competent kings of ancient times. During his reign, Babylon was economically and politically powerful. After his death, the nation began to weaken and was finally defeated by King Cyrus the Great of Medo-Persia in 539 B.C.

There is no doubt that Daniel lived in the sixth century B.C. as Nebuchadnezzar, Belshazzar, Cyrus, and Johoiakim play significant roles in this book. Daniel's record ranges from the third year of the reign of King Jehoiakim (Dan.1:1, 605 B.C) to the third year of King Cyrus (Dan.10:1, 537 B.C.).

With these important dates and events, one can look at the story of Israel in the sixth century, especially with respect to the southern kingdom of Judah. The year 539 B.C. was important because King Cyrus the Great of Medo-Persia instituted his nation's policy toward its subdued peoples. The Persians preferred returning captured peoples and their leaders to their country of origin over keeping them in exile.

Type of Literature

The book of Daniel consists mainly of history, prophecy, and apocalyptic literature. The first section of the book (chapters 1-6) is composed of historical material and some prophecy (see chapter 2). The second section (chapters 7-12) includes history and prophetic-apocalyptic messages.³ The term prophetic-apocalyptic is used because

³ Miller, "Daniel," 45.

Daniel undertakes both prophetic and apocalyptic characteristics.⁴ Robert H. Pfeiffer thinks of the Book of Daniel as “a great literary monument, the first real apocalypse and the classic example of this literary genre.”⁵ The book of Daniel deserves special attention because much of the prophecy in the book is composed of apocalyptic material which needs proper understanding in order to correctly interpret the book. The term “apocalyptic” is originally from apokalypsis (a Greek word), which means “revelation, disclosure.” According to Leon Morris, “Literature bearing this name may thus be expected to be largely taken up with revealing what has been hidden.”⁶

Then, how should a believer look at the apocalyptic literature in the Scripture? Since God uses it as a method to reveal wonderful truths to the people of God, it should be regarded positively. From apocalyptic works such as the Book of Daniel and the Book of Revelation, the world can see a glimpse of God who is described as a sovereign, just, and powerful God. God is in control of the lives of persons, nations, and the entire universe. Also, apocalyptic works uncover the future in order to give the people of God encouragement and comfort in their time of need.⁷

Language, Structure, and Purpose

The book of Daniel is written in two languages. Daniel wrote in Aramaic the majority of his memoirs found in chapters 2-3 and 5-6, the proclamation in relation to

⁴ Leon Morris, *Apocalyptic* (Grand Rapids, MI: Eerdmans, 1972), 79-80.

⁵ Robert H. Pfeiffer, *Introduction to the Old Testament* (London, UK: Black, 1952), 772.

⁶ Morris, *Apocalyptic*, 20.

⁷ Miller, “Daniel,” 47.

Nebuchadnezzar's story about his experience with God (chapter 4), and the prophecies about the coming four kingdoms (chapters 7 and 12). It is possible that Daniel chose to write them in Aramaic simply because he wanted the people in the world of the time to read those parts of the book in their own language, since Aramaic was the common language of the time. The rest of the book was written in Hebrew for the Jewish people. In short, Daniel used Aramaic for the sections of the book which were related to the Gentile people while he used Hebrew for the parts of the book that were related to the Jews of the time.⁸

Concerning the structure of the book of Daniel, although some argue that it should be divided according to the two different languages (Aramaic and Hebrew), this is not the determining aspect in establishing the structure of the book. The book should be divided into two parts depending on the type of literature. The first part is about the stories of Daniel (1:1-6:28) and the second part is about the prophecies of Daniel (7:1-12:13). It was the author of the book that had grouped together homogeneous literary accounts.⁹

The first half of the book delivers a message of how God's people should live as exiles and strangers in a foreign world through the stories of Daniel and his three friends. Daniel and his three friends did not compromise their loyalty to God while loyally serving their pagan leaders. The second half gives a message of assurance that God is and will be in control and will finally be victorious in spite of their current suffering and persecution. Since the Lord knows the suffering of his people, the Lord will put an end to the trials of his people on the day when he establishes God's kingdom. The final victory

⁸ Miller, "Daniel," 48.

⁹ Miller, "Daniel," 51.

belongs to Son of Man. On the final day of victory, the saints will be rewarded and vindicated while the authorities and powers of this world will be judged and defeated (see Dan.7).¹⁰

Context

Just like the other chapters of the book, the immediate context of Dan. 9 starts by mentioning the time when the events recorded in it happen. It is 539 B.C., the first year of Darius the Mede, who was ruling the Babylonian area after the Persians defeated the previous dynasty of Babylonia.

Although the introduction of this chapter is similar with preceding chapters, the contents of it are not usual for the book. Also, while the immediate context of this chapter is filled with apocalyptic visions, here we see Daniel's prayer triggered by his reading of the prophecy of Jeremiah which declares that the Jews' exile will last seventy years.¹¹

This long prayer of Daniel, containing both a confession of sin and intercession for Israel, marks an interval, not a pause, between his visions. Since it voices the despair, anguish, and disillusionment which become a backdrop for all the visions, Daniel's prayer is actually a necessary foundation, ground, and basis for those visions in Daniel's time. Devout and loyal Jews like Daniel came to feel increasingly overwhelmed and submerged in the violence and turmoil which swept across Judah for more than hundred years. They experienced all the bitterness and rigors of exile. So, Daniel's prayer is an

¹⁰ Iain M. Duguid and Paul D. Wegner, "Daniel," in *The ESV Study Bible*, ed. Lane T. Dennis (Wheaton, IL: Crossway, 2008), 1582.

¹¹ Tremper Longman III, "Daniel," in *The NIV Application Commentary*, ed. Terry Much (Grand Rapids, MI: Zondervan, 1999), 218.

outpouring of grief and also a yearning for a better world. It was a prayer which was able to do more than just observe the disordered and miserable society where God's scattered people passed their days crying out, "O Lord, have mercy on us."¹²

Some Bible scholars, however, say that this prayer of Daniel fits awkwardly in its context.¹³ But as we see, that is not true because Daniel's prayer brings the appearance of Gabriel, who visits Daniel in answer to his prayer with an explanation of the meaning of the seventy years (9:20-27). This is a usual way in how numbers in apocalyptic literature are dealt with. Some scholars also say that, then, Daniel should have prayed a prayer of illumination rather than a prayer of confession and intercession. But again, as Tremper Longman argues, it is understandable that Daniel, who knows that the confession and repentance are required to end the exile, cannot help but pray that kind of prayer because he knows the exile does not end automatically.¹⁴

Some scholars suggest that the theology of Deuteronomy is expressed in Daniel's prayer.¹⁵ The book of Deuteronomy in the Old Testament has the form of a report of God's covenant relationship with his people. A covenant is like a treaty. Simply put, God makes certain promises with his people, and in response they are supposed to obey the laws he gives to them. God will bless his people with prosperity, fertility, and security if they obey the laws their God gives them (Deut. 28:1-14). But if not, they will be cursed

¹² R. E. Clements, *The Prayers of the Bible* (Louisville, KY: John Knox, 1985), 197.

¹³ L. F. Hartman and A. A. DiLella, *The Book of Daniel* (Garden City, NY: Doubleday, 1978), 245-246.

¹⁴ Longman III, "Daniel," 218.

¹⁵ W. Sibley Towner, *Daniel*, Interpretation: A Bible Commentary for Teaching and Preaching, ed. James Luther Mays (Atlanta, GA: John Knox, 1984), 129-139.

with God's punishments, oppressed by their enemies, and finally be in exile.¹⁶ Deut.

28:64-68 reads, "Then the Lord will scatter you among all nations. There you will worship other gods. Among those nations you will find no repose, no resting place. There you will offer yourselves for sale to your enemies as male and female slaves, but no one will buy you." (NIV)

Daniel thought Israel suffered because they had broken the covenant and they were now going through the curses of the covenant written in Deuteronomy. But Daniel also knew that God is forgiving and merciful. The formula for restoration is found in another relevant passage of the Bible. As Solomon offered a prayer of dedication for the first temple of God in 1 Kings 8, he recognized that there might come a time when the sin of Israel would lead them to be defeated by their enemy.¹⁷ As we read in 1 Kings 8:33-34, 46:51 (NIV):

³³ "When your people Israel have been defeated by an enemy because they have sinned against you, and when they turn back to you and give praise to your name, praying and making supplication to you in this temple, ³⁴ then hear from heaven and forgive the sin of your people Israel and bring them back to the land you gave to their ancestors.

⁴⁶ "When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their own lands, far away or near; ⁴⁷ and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captors and say, 'We have sinned, we have done wrong, we have acted wickedly'; ⁴⁸ and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you toward the land you gave their ancestors, toward the city you have chosen and the temple I have built for your Name; ⁴⁹ then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause. ⁵⁰ And forgive your people, who have sinned against you; forgive all the offenses they have committed against you, and cause their captors to show them mercy; ⁵¹ for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace.

¹⁶ Longman III, "Daniel," 219.

¹⁷ Longman III, "Daniel," 220.

It is clear that Solomon is reflecting the theology of Deuteronomy here. Daniel also undoubtedly reflects the Deuteronomic theology in his prayer. In this sense, it is right that Daniel's prayer represents a Deuteronomic theology. But that does not mean that Daniel recites the prayer of Solomon. He may not even be thinking about it. Certainly, Daniel's thinking and reflection is grounded, founded, rooted, and established on God's revelation which contains Jeremiah, Kings, and Deuteronomy. Since Daniel diligently read and meditated on the Scripture (Dan. 9:2), Daniel's mind and heart were filled with God's revelation found in it. No wonder we find a Deuteronomic theology in his prayer. According to Longman, although people's interest unfortunately and usually minimized the prayer for the more mysterious prophecy of the seventy weeks seen in the latter part of the same chapter, Daniel's prayer includes deep and crucial theology and significant practical application worthy of the attention of those who read it today.¹⁸

Biblical Exegesis of Daniel 9:1-19

Outline of Daniel's prayer in Dan. 9:1-19

Daniel's intercessory prayer recorded in Daniel 9:1-19 can be understood according to the following structure:

1. Occasion of the Vision: Daniel's Intercessory Prayer (9:1-19)
 - a. Circumstance of the Prayer (9:1-2)
 - b. Manner of the Prayer (9:3)

¹⁸ Longman III, "Daniel," 220.

c. Contents of the Prayer (9:4-19)

- i. Adoration (9:4)
- ii. Confession (9:5-14)
- iii. Petition (9:15-19)

This structure will be used for the exegesis of the passage. Each section below will examine these elements of the prayer.

Circumstances of the Prayer (9:1-2)

In 9:1 Daniel reveals that the revelation was given to him in the first year of Darius the Mede, the king of the realm of the Chaldeans after he defeated the native dynasty ruled by Belshazzar (538 B.C.).¹⁹ Daniel would have been over eighty years old, at this time.²⁰

In 9:2, during the first year of Darius' reign, Daniel came to grasp a significant truth as he read "the books" which were the sacred Hebrew writings among which is the book of Jeremiah; the term does not point to a closed canon.²¹ According to Montgomery "the books," are the canon of the Prophets, which had already acquired authoritative value.²²

"According to the word of the Lord to Jeremiah, the prophet" is a confirmation of verbal inspiration. Daniel believed that "the books," which were the prophecies of

¹⁹ Longman III, "Daniel," 218.

²⁰ Miller, "Daniel," 240.

²¹ John E. Goldingay, "Daniel," *Word Biblical Commentary*, vol. 30, (Dallas, TX: Word Books, 1989), 240.

²² James A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, The International Critical Commentary (Edinburgh, UK: T and T Clark, 1979), 360.

Jeremiah, were the very words of God given to the world through a human conduit.²³ The prophet Jeremiah had foretold that Judah would be in captivity in Babylon but would return to the land seventy years later (Jer. 25:11-12; 29:10).

¹¹ This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. ¹² Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the Lord, making the land an everlasting waste.

¹⁰ “For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place.

Jeremiah prophesied about this seventy-year exile in 605 B.C., and Daniel, his friends, and the other first captives were taken into Babylon in 605 B.C. Almost seventy years later, in 538/537 B.C., Cyrus issued the decree releasing the captives. It is true what R.A. Anderson said, “...Jeremiah’s prophecy was very accurate.”²⁴ Daniel came to understand that the seventy-year captivity era was getting close to an end as he studied “the books.” This passage explains that Daniel truly believed that God’s promise would be surely fulfilled.²⁵

Manner of the Prayer (9:3)

It is because Daniel believed in the Word that he began to seek God by prayer and plea. God’s words, reflected and meditated on, often fuel our prayer responses.²⁶ The

²³ Miller, “Daniel,” 241.

²⁴ Robert A. Anderson, *Signs and Wonders*, International Theological Commentary (Grand Rapids, MI: Eerdmans, 1984), 111.

²⁵ Miller, “Daniel,” 241-242.

²⁶ David Macmillan, *Shaped for Prayer Enjoyment* (Leicester, UK: Troubador, 2017), 97.

Scriptures do not support the idea that the purpose of God will be accomplished regardless of the prayers of his people (see Ezek. 36:37). God's good will for us is fulfilled when we receive, believe in, proclaim, and pray God's promises for us.²⁷ Daniel took God at His Word and prayed, expecting God to honor it. As a result, his prayer was heard (Dan. 9:23).²⁸

Although the verb here for 'seeking' is sometimes used for seeking revelation (e.g. Amos 8:12), it is used here in the general sense "to seek Yahweh." God promised to the exiles that he would restore them and bring them back to their land if they seek God wholeheartedly (Jer. 29:10-14). Daniel here, therefore, is intending to remind God of that prophecy and to ask for mercy, rather than to seek illumination.²⁹ Throughout the Bible, we see God delight when God's children remind Him of His promise because it shows that they have faith in God's faithfulness and character.³⁰

So, Daniel did not just pray a few insincere words here. With a resolute heart he prayed fervently to his God. "I turned" here literally reads, "I gave my face." Daniel resolved to look to the Lord in prayer until the Lord answered him. The Lord was able to both hear and answer Daniel's prayer, directing the affairs of the world history.

Also, it is crucial to note that Daniel began his prayer by turning his face to the Lord God, not to himself or his people, Israel. We need to give our entire attention to the

²⁷ Stephen Nielsen, *Prayer A to Z: A Comprehensive Bible-Based Study of Prayer* (Morrisville, NC: Lulu, 2014), 594.

²⁸ Joyce G. Baldwin, *Daniel, An Introduction And Commentary* (Downers Grove, IL: InterVarsity, 1978), 165.

²⁹ Ernest Lucas, "Daniel," *Apollos Old Testament Commentary* 20, ed. David W. Baker and Gordon J. Wenham (Downers Grove, IL: Intervarsity, 2002), 236.

³⁰ John F. MacArthur, *Ezra and Nehemiah: Israel Returns from Exile* (Nashville, TN: Thomas Nelson, 2016), 96.

Lord God, first seeking Him.³¹ Fasting is one of the good practical means of setting aside our time with God. It helps to focus our heart on God.³² The combination of fasting, ashes, and sackcloth is an expression of humility and a sign of mourning and penance as well.³³

Contents of the Prayer (9:4-19)

As we read Daniel's prayer in this passage, we can know that Daniel's mind was full of the Word of God. We find many allusions to earlier Old Testament texts (particularly in Deuteronomy, Jeremiah, and Solomon's prayer in 1 Kings 8).³⁴ Since our God is a covenant-keeping God, it is very important for Christians to approach God, holding onto God's covenants just as Daniel does in this prayer.

Also, as today's believers come close to God, Daniel's intercessory prayer can be a good model prayer. The order of this prayer is proper. It starts with a brief introduction (9:4a). Then, it continues with adoration of the Lord God (9:4b). Confession of personal and national sin follows it (9:5-19) and Daniel's petition ends the prayer. It is the proper order because it is only the believer whose praise is lifted up to God and whose sin is confessed and forgiven who is qualified to offer a petition to the holy God.³⁵

³¹ Charles F. Stanley, *Waiting On God: Strength for Today and Hope for Tomorrow* (New York, NY: Howard Books, 2015), 137.

³² John C. Whitcomb, *Daniel, Everyman's Bible Commentary* (Chicago, IL: Moody, 1985), 122.

³³ Miller, "Daniel," 242.

³⁴ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Eerdmans, 1949), 185-189.

³⁵ Miller, "Daniel," 243.

Adoration (9:4)

Daniel addresses “my God,” which is the foundation on which he can come close to the Lord with his requests and petitions. From this we see Daniel was very close to God. Although Daniel uses the address “our God” in the prayer itself, except here and in 9:18, Daniel’s close relationship with God enables him to appeal to God on that basis on behalf of the people as a whole.³⁶

In 9:4b, Daniel praises and adores his God by calling him the “great and awesome God.” The word “awesome” (nō·w·rā) here has as its Hebrew root the word meaning “to fear,” and thus it means “one who inspires fear.” Awe and wonder are produced by God’s power and greatness as frail humans survey God’s works.³⁷

As Daniel describes God here as the One “who keeps covenant and steadfast love with those who love him and keep his commandments,” it literally means that God is the “keeper of the covenant (bə·rît) and loyalty (ḥe·sed).”³⁸ Both “covenant” and “steadfast love” are definite, singular nouns. So, Stephen Miller argues that “covenant” should be the Abrahamic “covenant,” which promised a land and national existence for his descendants (Gen. 17:8).³⁹ The “steadfast love” (ḥe·sed) is that faithful and loyal love of God. God keeps his promises to his people by this love. So, Daniel here is both appealing to God’s heart of ḥe·sed and wisely reminding God of God’s promises he is about to ask God to fulfill. But this covenant and steadfast love need mutual loyalty and faithfulness.

³⁶ Lucas, “Daniel,” 236.

³⁷ Miller, “Daniel,” 244.

³⁸ L. F. Hartman and A. A. DiLella, *The Book of Daniel*, (Garden City, NY: Doubleday, 1978), 241.

³⁹ Miller, “Daniel,” 244.

In the New Testament era, those who have received Jesus as their Lord and Savior have entered into a covenant relationship with God. They are spiritual children of God. They love and obey God and it demonstrates that they are in God's covenant.⁴⁰

Confession (9:5-14)

As Daniel confessed his sin and Israel's sin, we see Daniel was not a Pharisee who discerned a speck in another's eye while being completely blind to the log in his own (Matt. 7:3-5). Instead, he stood with his people as he confessed his and their sin. Daniel was considered as one of God's greatest saints not because he was sinless but because he was sensitive to the true depth of his sinful nature. True servants of God know who they are and Daniel was one of them.⁴¹ The Apostle Paul also considered himself as the worst of sinners (1 Tim. 1:15). The conscience of all true servants of God who are close to God is activated by the Holy Spirit in the presence of God's infinite holiness.⁴²

In Dan. 9:5-6, we see six different aspects of Israel's sin. They had "sinned," "done wrong," "acted wickedly," "rebelled," "turned aside" from God's commandments and rules, and "not listened" to God's prophets. Daniel did not make any excuse for their behavior. He acknowledged that common people and leaders, all of them, had simply refused to listen although God had faithfully spoken to them through the prophets.⁴³

⁴⁰ Miller, "Daniel," 245.

⁴¹ Tony Buchanan, *Where Have All the Servants Gone?* (Bloomington, IN: WestBow, 2015), 104.

⁴² John C. Whitcomb, *Daniel*, 123.

⁴³ John C. Lennox, *Against the Flow, the Inspiration of Daniel in an Age of Relativism* (Grand Rapids, MI: Monarch, 2015), 285.

In 9:5, Daniel acknowledges that the Israelites had fallen short of their covenant obligations. They had not lived up to God's plan to be a holy people. "Sin" (ḥā·tā) is most used in the prayer as the term for this (9:5, 8, 11, 15, 16, 20). In secular contexts, the word for "sin" means missing a target (Judg. 20:16) while in its religious uses it means missing the goal of required holy living.⁴⁴ "Done wrong" has a similar meaning with ḥā·tā. The third word, "acted wickedly" indicates actions that are against humanity or God in a legal sense. This crime itself is rebellion (i.e., the Israelites had "rebelled") against God.⁴⁵ By doing these things, the Israelites turned aside from God.

In the sixth and final aspect of the Israelites sins, Daniel admits that the Israelites had "not listened" (9:6). They had not listened carefully to God's prophets who delivered God's message to them. Hersh Goldwurm states that since the Israelites refused to listen to God's servants, the prophets, who exhorted them to repent and leave their evil ways, their sin have been compounded.⁴⁶ The Israelites continued to reject listening to God. To make things worse, according to W. Sibley Towner, it was the whole people of Israel who failed to heed the word delivered to them in God's name by the prophets.⁴⁷ The judgment of God was on all the classes of the people.

In 9:7-8, Daniel acknowledges that God is in the right while all of Israel was wrong. Daniel says the Israelites were shamed and scattered because they sinned against God. According to Joyce G. Baldwin, Daniel contrasts God's righteousness with Israel's

⁴⁴ Lucas, "Daniel," 237.

⁴⁵ Miller, "Daniel," 245-246.

⁴⁶ Hersh Goldwurm, *Daniel, A New Translation with a Commentary Anthologized from Talmudic, Midrashic, And Rabbinic Sources* (Brooklyn, NY: Mesorah, 1989), 247.

⁴⁷ Towner, *Daniel*, 132.

unfaithfulness here. Israel was being punished for their unfaithfulness to God and all observed it. As a result of their iniquities, open shame came upon all of them, including not only the people of Judah, but also the northern kingdom of Israel which had been exiled by the Assyrians. All Israel, both Israel and Judah, suffered the destruction of the land of Israel and the disgrace of the captivity.⁴⁸ Daniel, however, by using the term “all Israel” in 9:7, 11, and also “Israel,” in 9:20, declares that the covenant community that started from Jacob (Israel) still exists although now scattered. In order to further explain about this scattering, Daniel adds another kind of sin, “treachery,” to the list of Israel’s guilt.⁴⁹

In 9:9, even though the Israelites rebelled against God, Daniel does not give up because he knows the Lord is merciful and forgiving. As Philip G. Camp and Tremper Longman III state, “We can see two more attributes of God in v.9,...‘mercies’ (KJV) (ra·ḥă·mîm) and ‘forgivenesses’ (KJV) (sə·li·ḥō·wt).” Although Daniel confesses nobody is exempt from the open shame of Israel (9:8), he reminds God and himself that Israel’s God is merciful and forgiving.⁵⁰ Stephen states that since these two words (mercies and forgivenesses) are plural and in the Hebrew these plurals are intensive, this emphasizes God’s manifold and great “mercies” and God’s abundant forgiveness. There was still hope for Israel because the Lord God is merciful and forgiving although they rebelled against God.⁵¹

⁴⁸ Joyce G. Baldwin, *Daniel*, 166.

⁴⁹ Lucas, “Daniel,” 238.

⁵⁰ Philip G. Camp and Tremper Longman III, *Praying with Ancient Israel: Exploring the Theology of Prayer in the Old Testament* (Abilene, TX: Abilene Christian University, 2015), 142.

⁵¹ Miller, “Daniel,” 246.

In 9:10-11, Daniel speaks of “the curses (ā·lāh) and sworn judgments (šə·ḅu·‘āh)” (NIV) written in the Law of Moses that Israel experienced because they had forsaken the law of God. “Curses” (ā·lāh) indicates a particular curse because it is definite and singular in the Hebrew. Likewise, “sworn judgments” (šə·ḅu·‘āh) is also definite and singular. So, it can be translated into “the curse, even the sworn judgment,” because the conjunction might be rendered “even.” So, the “curse” here means “the sworn judgment” written in Moses’ Law for breaking it.⁵²

Thus, the curse, which was written in the Mosaic Law hundreds of years earlier as a warning, was “poured out” upon all Israel. The expression of “poured out” here is often used for God’s divine anger in different places in the Bible (see Jer. 7:20; 42:18; 44:6; Ps.79:6).⁵³ The contents of this curse are found in Deut. 28:15-66. Disease, lack of rain, poor crops, infertility, defeat before the enemies, and the worst penalty of all, which is being cast out from the land of Canaan, are included in the list of the contents of this curse.⁵⁴

In 9:12, although these curses, which had been poured out on Israel who had broken the covenant, seem to have come upon them by the mechanical operation of some impersonal force, such a view is dismissed. In fact, Yahweh was the guarantor of the covenant. Yahweh confirmed His words and brought upon Israel a great calamity. The

⁵² Miller, “Daniel,” 247.

⁵³ John J. Collins, *Daniel, A Commentary on the Book of Daniel*, ed. Frank Moore Cross (Minneapolis, MN: Fortress, 1993), 350.

⁵⁴ Miller, “Daniel,” 247.

term used for “calamity” (rā·‘āh) here is a very general one for all sorts of evil and trouble.⁵⁵

If Israel broke his covenant, God had promised to bring judgment upon them. Now the predicted great calamity, the present exile, had come to them. It is obvious that as they considered their troubles, the Israelites were reminded that Yahweh does not lie and is faithful to what he has promised. As Daniel mentioned, Jerusalem’s destruction is unique and surprising because the people of the true God had been deported and his temple and city had been in ruins while the gods of other nations, cities, and temples which had been destroyed were only idols of lifeless stone, metal, and wood (Ps. 135:15-17).⁵⁶

In 9:13, Daniel repeated that the calamity which had been brought upon Israel was predicted in the Mosaic Law. It grieved Daniel that Israel as a whole had not yet repented. Although this great calamity had already befallen them “just as it is written,” the Israelites of the time did not return to God yet.⁵⁷

In 9:14, “Has kept ready the calamity and has brought it upon us,” literally reads “watched (šā·qad) over the calamity and brought it upon us.” This same verb is found In Jer.1:12 “I am watching over my word to perform it,” and in Jer.44:27, “I am watching over them for disaster and not for good.”⁵⁸ So the meaning can be understood like this. God had kept the calamity ready (“watched over” it) in case that the Israelites did not

⁵⁵ Lucas, “Daniel,” 239.

⁵⁶ Miller, “Daniel,” 247.

⁵⁷ Andre Lacocque, *The Book of Daniel* (Atlanta, GA: John Knox, 1979),184.

⁵⁸ Miller, “Daniel,” 248.

repent. And as we know, God brought the promised calamity upon Israel when Israel continued in sin.⁵⁹

Yahweh is “righteous in all the works that he has done” because both the legal demand and the punishment for disobedience have already been announced, and because Israel has been warned. Therefore, in bringing the calamity already prepared and stored up, God is righteous and blameless. God’s justice demanded that the Israelites be punished for its crimes against God.⁶⁰

Petition (9:15-19)

At this point we are to be reminded that Daniel took the time of adoration and confession to prepare himself to supplicate for God’s forgiveness and mercy. This is a good model for all believers who want to approach God for supplications and petitions.⁶¹ In 9:15 the prayer comes back to direct address, pivoting on “and now.” Daniel is about to do the long-awaited appeal to God’s mercy hereafter. After Daniel’s taking Israel’s prime evidence for the redemptive and good purpose of God for Israel by reminding God that He is the one who brought the Israelites out of Egypt with His mighty hand,⁶² we see the fourfold plea for God’s mercy. The plea falls into two sections. First, God is called on to turn away God’s anger and wrath (9:16) and to make his face to shine upon his desolate sanctuary (9:17). Secondly, he pleads with God that he will notice the desolation

⁵⁹ Goldingay, “Daniel,” 225.

⁶⁰ Towner, *Daniel*, 136.

⁶¹ Woodrow Kroll, *Empowered to Pray: The Great Prayers of the Bible Reveal the Secrets of Praying with Power* (Grand Rapids, MI: Baker Books, 1995), 63.

⁶² Towner, *Daniel*, 137.

(9:18) and act quickly (9:19). Daniel's plea in this petition is based on both the righteous character of God (9:16) and God's great mercy (9:18).⁶³

In 9:15, Daniel began to plea by calling upon the Lord as the savior from Egypt because he intended to call attention to God's role as the covenant-keeping God. Israel's salvation-history from Egypt had long been used by the prophets and psalmists alike as their most important demonstrations of God's mercy and power. God delivered Israel from Egypt to fulfill his promises to Abraham.⁶⁴ By doing so, God established his reputation among the nations. Now Daniel was making a plea that God remember his promises to Abraham and his descendants and restore the nation of Israel.⁶⁵

In 9:16, as mentioned previously, for the first time in his prayer the prophet Daniel makes a petition to God. Daniel, instead of hurrying into God's presence with his mouth full of demands, requests, and petitions, sets a pattern of prayer for all saints. First, he looked to God with eyes of faith. "The Lord is in His holy temple. Let all the earth be silent before Him" (Hab. 2:20). Secondly, as Whitcomb eloquently states, "Daniel confessed sin and unworthiness in front of God, humbling himself. Then, finally, Daniel made requests of God. Although this kind of pattern should not be considered as a legalistically binding order of prayer, it is an order of priorities as we approach our holy and praise-worthy God."⁶⁶

⁶³ Lucas, "Daniel," 239.

⁶⁴ David VanDrunen, *Divine Covenants and Moral Order: A Biblical Theology of Natural Law*, Emory University Studies in Law and Religion (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2014), 282.

⁶⁵ Miller, "Daniel," 248.

⁶⁶ Whitcomb, *Daniel*, 126.

In 9:16-19, the prophet Daniel finally has reached the crux of the prayer. Daniel's plea was based on the righteousness of God ("According to all your righteous acts."). It was in view of God's righteous acts that Israel had been penalized for their sins. Now that justice had been served, it would be right and just for God to reestablish the nation (see Isa. 40:2 and Lev. 26:41).⁶⁷

Also, as seen in 1 Kings 8:46, Israel had a promise of God's forgiveness and restoration. The curses could be overcome and the blessings restored through prayer, coupled with true and sincere repentance. God's saving work toward repenting and praying Jews is legitimate and "according to all your righteous acts."⁶⁸ Tim Chester, in his book *The Message of Prayer* argues that God's saving acts in 9:15 refers to God's "righteous acts."⁶⁹

Daniel was intending to remind God of his relationship with Jerusalem by calling Jerusalem, "your city," and "your holy hill." The prophet entreated God to act for his own glory and honor because Jerusalem was considered as God's city and the Israelites as God's people. A reproach on the people of God and the city of God was a reproach on the name of God.⁷⁰ But both Jerusalem and the Israelites had become a "byword" among all who were around them. Other nations looked down on them. Daniel acknowledged again that it was because of "our sins, and the iniquities of our fathers."⁷¹

⁶⁷ Miller, "Daniel," 248.

⁶⁸ Towner, *Daniel*, 136.

⁶⁹ Tim Chester, *The Message of Prayer: Approaching the Throne of Grace* (Downers Grove, IL: InterVarsity, 2003), 113.

⁷⁰ Michael B. Shepherd, *Daniel in the Context of the Hebrew Bible* (New York, NY: Peter Lang, 2009), 96.

⁷¹ Miller, "Daniel," 248.

In 9:17, Daniel was requesting the restoration of God's sanctuary, the temple, where God's names used to be while in 9:16 he pleaded with God for the reestablishment of Jerusalem, God's city. God was entreated to "listen" to Daniel's "prayer" and "pleas for mercy." By calling himself "your servant" Daniel expressed his submission and humility, which are proper before "the great and awesome God" for whose mercy he was appealing (Gen. 18:3, 5; 32:10; 1 Sam. 3:9). Daniel entreated God to make his face to shine upon his desolate sanctuary and rebuild it for his own sake because a destroyed temple was a disgrace both for God's people and God himself. God would be considered weak and insignificant if He could not protect His own temple.⁷²

In 9:18, we see Daniel passionately pleading with God to "incline your ear," and "hear." This is like a picture of one leaning one's ear towards the mouth of the speaker so that he or she can hear more clearly and well. God was being asked to listen intently to the prayer of Daniel. In addition, God was then entreated to "open" his eyes and observe the desperate situation of the Israelites and the condition of God's city, Jerusalem. All the calamities that had been brought upon the people and their nation were asked to be seen by God.⁷³ Again, the prophet does not predicate his requests on the righteousness of the Jewish people but solely and purely upon God's abundant mercy (ra·ḥă·mîm), which is God's renowned willingness to put aside the requirements of the law for the redemption of his people. Here we see Daniel hoping and looking forward to salvation from God in spite of sin.⁷⁴

⁷² Miller, "Daniel," 249.

⁷³ Miller, "Daniel," 249.

⁷⁴ Towner, *Daniel*, 139.

The outstanding verse 9:19 is an appropriate conclusion and summary of the entire prayer. This verse is often called the Old Testament *kyrie eleison*, which means “Lord have mercy.”⁷⁵ In 9:19, as Daniel concludes his prayer with short staccato-like sentences, filled with eagerness, genuineness and sincerity, Daniel’s prayer reaches a passionate crescendo. The prophet emphasizes God’s sovereign power to answer this prayer by calling God “O Lord.” Daniel is imploring God to pay his attention to the plight of the Israelites and to do something for them as he made a plea to God to “hear,” “forgive,” “pay attention,” and “act.” Daniel also requests God to act quickly (“delay not”) because the reputation of the Lord is at stake.⁷⁶

In “delay not, for your own sake...because your city and your people are called by your name,” Daniel is intending to tie God’s hand by reminding God that God’s city and people are called God’s name. As Towner states, God is bound “to the degree that he has committed himself to preserving the safety of those things which are named by his name (identified with him, blessed in his name.)”⁷⁷ Thus, Daniel’s total lack of self-interest and his deep concern about the name, the kingdom, and the will of God is the outstanding characteristic of this prayer.⁷⁸ There is no doubt, as Montgomery states, that this prayer is called a liturgical gem in form and expression.⁷⁹

⁷⁵ Towner, *Daniel*, 139.

⁷⁶ Miller, “Daniel,” 249.

⁷⁷ Towner, *Daniel*, 139.

⁷⁸ Baldwin, *Daniel*, 167.

⁷⁹ Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, 361.

In fact, this prayer includes quite a bit of Deuteronomic language found in Ezra 9, Nehemiah 1, and 1 Kings 8. It is true that “The saint prays as the Church prays.”⁸⁰ From this we see Daniel must have learned this kind of prayer from the Scripture and at the synagogue of his time, since this prayer is patterned after customary forms of the liturgy of the Synagogue.⁸¹ In shaping private devotion, public and communal prayers need to be emphasized again because individual believers can learn significant principles of prayer from not only the Scripture but also praying together with others.

Conclusion

Daniel, who was recognized as a prophet of the time by Christ Jesus (Matt. 24:15), was a great man of God; he was able to keep his faith in God while living in a nation which was often against his faith. In order for him to keep his faith in God, Daniel sometimes needed to risk his own life (Dan. 6:10-12). The secret of his strong faith in God and steadfast love toward God was in his prayer life. Daniel was able to become a great man of God who lived out the kind of life God wanted his people to live because above all else he was a great man of prayer. It was only through prayer that Daniel could overcome temptations and pressures of the world. Thankfully, we can read and learn about a true, effective, and biblical kind of prayer from his prayer recorded in Dan. 9:1-19.

In 9:1-2, Daniel was meditating on the Word of God when the Holy Spirit urged and led him to plead with God to fulfill His promise to His people by finishing the

⁸⁰ Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, 361.

⁸¹ Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, 362.

suffering of the seventy-year exile. We also should be challenged and led to pray by reading and studying the Scripture which contains many precious promises of God. Reading and meditating on the promises of God is like preparing wood for the fire.

Daniel in 9:3 prepares himself to focus only on God by turning his face and attention to God alone. He refuses things which can distract him from paying attention to God, and he humbles his heart before God. Likewise, we also need to prepare ourselves by focusing on God with a humble heart if we want to go deeper in prayer.⁸²

Bringing up our supplications and petitions first is not the biblical model as we see from Daniel's prayer in 9:4. Our God deserves to be praised and glorified by whoever approaches His throne of grace for His faithfulness, righteousness, goodness, greatness, mercy, grace, compassion, and other characteristics of God. Just as Daniel, then, confessed his sin and the sins of God's people to bring down the wall that separated them from their God (Isa. 59:1-2), it is needed that we also say a prayer of true confession and intercession with God's true love so that God can freely hear and answer our petitions.⁸³

Lastly, we can finally appeal to God for our petitions and supplications both confidently and still humbly. We put our trust in the righteousness and mercy of God alone and not in our own righteousness, as Daniel did so at the last part of his prayer. Also, the purpose of our prayers should be only for God's glory, namely, the reputation of his name among all nations.⁸⁴

⁸² William Thiele, *Monks in the World: Seeking God in a Frantic Culture* (Eugene, OR: Wipf and Stock, 2014), 64.

⁸³ Jemima Alara, *Keys to Answered Prayers* (Bloomington, IN: Trafford Publishing, 2014), 153.

⁸⁴ Catherine Braswell, *Is the Church Sick?* (Bloomington, IN: Xlibris, 2012), 23.

Just like in the days of Daniel, nowadays many Christians called by the name of Christ are still facing temptations and pressures, often pursuing the world and things in the world more than God and his glory.⁸⁵ As a result, the name, glory, and honor of God lose their true value before unbelievers in the world.⁸⁶ The name and glory of the Lord, which are supposed to be lifted up in the sight of all people, are looked down upon mainly because Christians are not living out a Christ-like life. Of course, it is still not easy to live as Christ's light of the world where there is the power of darkness influencing people.

But as we begin to pray like Daniel, who was able to live out the kind of life God wanted his people to live, we will also be able to shine the light of God in this dark world just like Daniel did. The secret of Daniel's faithfulness, courage, loyalty, faith, wisdom, strength, humbleness, compassion, and his love for God did not lie in his own righteousness at all as we explored above. Instead, it was because of his effective prayerful life. He prayed three times a day every day, even risking his own life (Dan. 5:10). He put top priority on prayer because he knew he could be faithful to God only when God enabled and empowered him. Likewise, in the context of our church, it is only through an effective prayer of confession and intercession that people can live out the kind of life God wants them to live on earth.

I am thankful, therefore, to the Holy Spirit who caused Daniel to write down this God-inspired prayer so that we who also live in a Babylonia-like world can learn from it how and what to pray. Especially in the context of our church where there are many

⁸⁵ Anne Graham Lotz, *The Daniel Prayer: Prayer That Moves Heaven And Changes Nations* (Grand Rapids, MI: Zondervan, 2016), 18.

⁸⁶ Lennox, *Against the Flow*, 34.

people who are willing to grow in their walk with God and want to be used by God to further God's Kingdom not for their own sake but for God's name's sake though they do not know how yet, I believe that the biblical principles of prayer found in this prayer would be very helpful in motivating, encouraging, teaching, educating, and guiding their prayer. Although most of their prayer life is very shallow and superficial now, through this project, with the help of the spirit of prayer and the biblical principles of prayer found in Daniel's prayer, I hope and pray that God will lead them to become prayer warriors like Daniel so that they can also live out Christ-like life on earth, influencing themselves and others for whom they make intercessions.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

Although relatively few people disregard God's existence, many others may be considered as "practical atheist." Their God makes little difference in their lives, living far away from their own lives. With some others, being in opposition to God as some kind of divine force, principle, or a set of doctrine, knowing that there is a personal God might weight them down. In the Church, many Christians are impatient although they have theologically correct ideas concerning God. Looking at biblical and great church revival histories, they wonder why God does not change, renew, and revive them and others to dwell in them with power and restore his kingdom.¹

As revealed in the biblical foundation part, it was because we do not at all or little pray the kind of prayer God wants to hear from us. God restored the Israelites of the time as he promised through Daniel's fervent, mature prayer of confession and intercession. If each of us, as Daniel did, in our personal lives and church and community begin to pray a mature prayer of confession and intercession filled with divine agony and faith, God will surely restore, renew, and revive us again and those for whom we pray. In our church context also, God will surely renew our church members if we fervently pray prayers of

¹ Elana Lynse, *Flames of Revival, Igniting the Hearts of a Nation Through Prayer* (Westchester, IL: Crossway, 1989), 21.

confession and intercession. Not only in the Scripture, but also in church history, we can find many historical records and evidences which show that it was through prayers of confession and intercession that God restored and revived people of a time and let his kingdom come when and where they lived.

Among all those great men and women of God who dedicated their lives to fervent prayer, this chapter will focus on the prayerful life and ministry of Charles Finney, who was used by the Holy Spirit to call so many people to profound hunger and prevailing prayer.² The role of prayer in Finney's personal life and ministry, and Finney's practical and theological ideas and thoughts concerning prayer will be discussed.

But before looking at Finney's life, this chapter will first briefly look at the previous prayer movements God used from the Moravian Prayer Vigil to the Concert of Prayer which were the roots of Finney's prayer movement. We will see how God worked in and through those of each era who cried out to him for mercy, forgiveness, restoration, renewal, and revival, making intercession on behalf of the lost.

Cycles of Prayer

Table 1 below outlines the great prayer movements in America from 1727. From this we can see that it was the cries of faithful Christians in prayer that those outstanding awakenings and revivals were started and sustained.

² Wesley L. Duewel, *Revival Fire*, (Grand Rapids, MI: Zondervan, 1995), 113.

Table 1. Cycles of Prayer in America³

YEAR	PRAYER CYCLE	RESULTING LEADERS, PREACHERS, EXPANSION
1727	Moravian Prayer Vigil (duration: 100 years)	1727 Frelinghuysen, New Jersey; 1734 Jonathan Edwards; 1739 Wesley, Whitefield
1792	Concert of Prayer (duration: 50 years)	1800s frontier revival, formation of missionary societies, Charles Finney; 1840 YMCA, the great nineteenth century expansion
1857	The Noon Prayer Hour (duration: 25 years)	1857 Jeremiah Lanphier ⁴ C.H. Spurgeon, Salvation Army; 1873 D.L. Moody, China Inland Mission, YMCAs flourish; Era of lay ministry expansion

The Moravian Prayer Vigil was begun in Europe in 1727. It promoted prayer for the global advancement of Christianity and continued one hundred years, partly covering the Concert of Prayer, which will come up later. The Moravian Prayer Vigil started by Moravians and other followers of Martin Luther while the cadres of the Counter-Reformation were persecuting them and Zinzendorf (1700-1760) protected them on his estates. Although they were safe, because of theological differences between these groups, they began to pray to unite their differences in God's love. These prayer meetings began on May 12, 1727 in Germany and solved the problems of disunity and division. Moreover, they, in unity, began to pray fervently for a great outpouring of the Holy Spirit

³ Lynse, *Flames of Revival*, 48.

⁴ Talbot Wilson Chambers, *The Noon Prayer Meeting of the North Dutch Church, Fulton Street, New York: Its Origin, Character and Progress, with Some of Its Results*. (New York, NY: Board of Publ. of the Reformed Protestant Dutch Church, 1858), 33-34.

throughout the entire world. These prayers were carried continuously by the different groups of people and resulted in revivals which lasted nearly two centuries.⁵

Prayer Revival Spreads

Theodore Frelinghuysen, who was trained by the Moravians, was a faithful man of fervent prayer. In the Raritan Valley of New Jersey in 1727, he began prayer meetings by selecting lay leaders and educating them how to lead prayer meetings and Bible study meetings at their houses. The prayer revival influenced most American families by 1739. In Jonathan Edwards' letter, we see these prayer meetings had the spiritual power and pervasive influence.⁶

The prayer ministry of John Wesley was also influenced by the Moravians. The Moravians were still gathering to pray together in Germany. Wesley's lay-led groups called "societies" met in homes for prayer and Bible study. Benjamin Franklin testified to these neighborhood meetings for prayer which were widespread, stating "it seemed as if all the world were growing religious so that one could not walk through the town on an evening without hearing psalms sung by different families of every street."⁷

The Concert of Prayer

In 1784, a short tract calling people to pray for God to pour out the Holy Spirit, unite the church, and further God's kingdom in the world was published in England. In

⁵ Lynse, *Flames of Revival*, 48.

⁶ Lynse, *Flames of Revival*, 49.

⁷ Leonard Labaree, *The Autobiography of Benjamin Franklin* (New Haven, CT: Yale Univ., 1964), 175.

response to that, denominations decided to pray for revival the first Monday of each month. Then, twenty-two pastors of New England also decided to pray for church unity and the revival of the region and the worldwide advancement of God's kingdom. As a result, the Concert of Prayer spread throughout New England, to the southern states, and to the frontiers. The Concert of Prayer resulted in the complete turnaround of the post-war decline of Christianity in America.⁸

Skepticism and infidelity of which there was plenty in post-revolutionary days were swept away; taverns were deserted by their erstwhile patrons; differences and prejudices were healed and brotherly love was restored, while family feuds were settled and family religion restored.⁹

For half of a century the effect of the Concert of Prayer endured and reached other nations too. This prayer movement resulted in Christian unity, the healing of social ills, and a passion for mission works in foreign countries. As always, as long as God's people kept praying, the revival continued.¹⁰

Prevailing Prayer in Finney's Life

Charles G. Finney is called the father of modern evangelism.¹¹ Finney, standing at the end of the Second Great Awakening (1787-1840), impacted the Third Great Awakening (1850-1900) and the Great Prayer Revival in 1858. In the context of spiritual awakenings and revivals, he spent most of his life and ministered as a pastor, itinerant

⁸ Lynse, *Flames of Revival*, 58-59.

⁹ Edwin J. Orr, *The Eager Feet* (Chicago, IL: Moody, 1975), 56.

¹⁰ Lynse, *Flames of Revival*, 60.

¹¹ Lewis A. Drummond, *Charles Grandison Finney and the Birth of Modern Evangelism* (London: Hodder and Stoughton, 1983), 11.

evangelist, professor of theology, president of Oberlin college, and author of sermons and books on prayer, repentance, holiness, and revival. Finney had a great deal of effect on both his own times and subsequent generations.

This section will focus on the role of prayer in Finney's life and ministry. Under his influence, professing Christians continued to be encouraged and challenged to seek the blessings of revival through prayer. Finney developed an understanding of prayer as a means and instrument of promoting revivals. For Finney, prayer was one of the essential means to receive renewal from God. These are two topics to explore: The role of prayer in Finney's personal life and ministry, and Finney's practical and theological ideas and thoughts concerning prayer.

Backdrop

Charles G. Finney was born in 1792, in Warren, Connecticut and when he was ten years old, his family moved to central New York State. He went to schools in Connecticut and New York State and taught at school in New Jersey for two years. In 1818, he returned to New York and started studying law in Benjamin Wright's office in Adams in Jefferson County, New York. When Finney started his law training, very important social and economic changes were happening in New York State. The population was growing due to migrants from New England. The Erie Canal was about to open (1825) and it would be a benefit to the State's economic development.¹²

¹² Charles G. Finney, *Answers to Prayer*, ed. Louis Gifford Parkhurst, Jr. (Minneapolis, MN: Bethany House, 1983), 123

Nationwide, great social, political, and economic changes were happening. The politics of the day started being influenced by the worth of the “common man.” It was an era of social reform and action. Many religious and humanitarian societies were created in order to promote their ideals. Each passing year, the problem of the abolition of slavery was getting increasingly intense. In the religious realm, the Second Great Awakening continued its effect.

The people of New York where Finney’s early revivals happened were well known for their openness to different religious influence. Universalists, Shakers, Quakers, and various sects settled down in the area. According to Finney, those who had experienced “spurious religion” and had concluded that all religion was just a mere illusion opposed the work of God the most.¹³

The Role of Prayer in Finney’s Personal Life and Ministry

Conversion, the Baptism of the Holy Spirit, and Dedication to Prayer

Finney said that he was “almost as ignorant of religion as a heathen” when he first came to Adams.¹⁴ In Adams he came to know a pastor named George W. Gale, an orthodox high Calvinist, and a graduate of Princeton Theological Seminary who was a pastor of the Presbyterian church he began to attend. For Finney, pastor Gale’s preaching was very perplexing and not edifying. Moreover, Finney, one day, told the pastor that he assumed that his congregants were already aware of every doctrine of the gospel and

¹³ Charles G. Finney, *Memoirs* (New York: NY, Fleming Revell, 1876), 78.

¹⁴ Finney, *Memoirs*, 78.

were theologians. However, Finney came to be very curious about spiritual matters.

Although he was already exposed to many references to the Scriptures through his study of law before, he bought a Bible and started reading it and studying it. But he still could not understand much of it.¹⁵

Finney also started attending the prayer meeting at the church. It was the first time in his life that he attended a prayer meeting. These prayer meetings were perplexing to Finney just like the pastor's sermons. He wrote about the prayer meeting as follows.¹⁶

They exhorted each other to wake up and be engaged, and to pray earnestly for a revival of religion, asserting that if they did their duty, prayed for the outpouring of the Spirit, and were in earnest, that the Spirit of God would be poured out, that they would have a revival of religion, and that the impenitent would be converted. But in their prayer and conference meetings they would continually confess, that they were making no progress in securing a revival of religion.¹⁷

Finney came to a conclusion that either the church members who prayed were not truly Christians and therefore did not persuade God or that the Scripture about prayer was not true, or at least that he got the teachings and promises about prayer in the Bible wrong.¹⁸

Finney, however, came to realize that if he expected to go to heaven when he died his life needed to experience a great change. So, he made a decision to resolve the matter of his salvation though he was discouraged by the church members' faithless prayers and the unclear answers of the pastor of the church to his questions. Finney finally walked into the woods near Adams and began to seek God for his soul's salvation. He fell on his

¹⁵ Finney, *Memoirs*, 7.

¹⁶ Finney, *Answers to Prayer*, 11-13.

¹⁷ Finney, *Memoirs*, 9-10.

¹⁸ Finney, *Memoirs*, 10.

knees to pray there, but all of a sudden, he was afraid that someone would find him out. He thought that he heard someone approach him and opened his eyes to see if it were so. But it was his pride that still showed itself. Immediately he was overwhelmed with a sense of wickedness in being ashamed to have another human being see him on his knees in prayer. Suddenly, “You shall seek me, and find me, when you shall search for me with all your heart” (Jer. 29:13), dropped into his mind. He instantly seized hold of the promise and finally prevailed with God in prayer. Moreover, he received other promises as well. Then, he made a promise to God, saying, “If I am ever converted, I will preach the gospel.” It was on October 10, 1821, when he gave his heart to Christ.¹⁹

Moreover, that evening, Finney received a powerful baptism of the Holy Spirit as he had a personal experience with Christ at his office. It seemed to him that he met Jesus face to face. The experience was very deep and profound and ushered him into a new journey of powerful service for Christ Jesus the Lord.

Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God.²⁰

Finney spent a lot of time on praying and fasting privately after he was converted. Sometimes he prayed literally “without ceasing.” He used to spend whole days in the church house or in the woods, praying alone.²¹ Finney was able to establish in his mind

¹⁹ Finney, *Answers to Prayer*, 16-18.

²⁰ Finney, *Memoirs*, 17.

²¹ Finney, *Answers to Prayer*, 31.

the significance of prayer in his ministry through those days he spent alone with the Lord Jesus. Finney later found that during those early days of his faith journey it would have been much better if he was more focused on Christ Jesus himself and let the Holy Spirit lead him rather than doing self-examination.²² Finney knew the absolute significance of following the leading of the Spirit since he began his ministry. He was aware that whoever was not influenced by the Holy Spirit would not grow in their spiritual lives, or be able to serve God.

Finney had been in the habit of praying alone at the church in the early morning. He succeeded in bringing a considerable number of young brothers to the church in the morning and prayed with them. When the zeal of the brothers faded away, he used to make calls on them to awaken them. One particular morning Finney felt very discouraged because only a few were at the meeting. It was then, when he got close to the door of the church house, that the glory of God shone in his soul in a way that almost leveled him to the ground. He described it as follows, “In this light it seemed as if I could see that all nature praised and worshipped God except man.”²³ Finney wept over human beings’ lack of appreciation for God at that time.²⁴

Just as John Wesley had made rules to live a holy life, he also let the young people pray three times a day every day. They all prayed at sunrise, noon, and sunset. It

²² Finney, *Memoirs*, 34-35.

²³ Finney, *Memoirs*, 34.

²⁴ Finney, *Answers to Prayer*, 30-31.

was so obvious that God poured out the spirit of prayer on those young ones as they faithfully prayed.²⁵

Prayer and Preaching

Finney also began to preach in the church buildings, school houses, and even in a barroom. People who listened to Finney were so convicted by the Holy Spirit that they wanted to get Finney to pray for them. In fact, some people could not sleep at night because of the burden of sin on them. During this first revival campaign, Finney was ordained as an evangelist by the Presbyterian presbytery. Finney put, “great stress upon prayer as an indispensable condition of promoting the revival... The means used were simply preaching, prayer, and conference meetings, much private prayer, much personal conversation, and meetings for the instruction of earnest inquirers.”²⁶ During that time, Finney preached as simple a message as possible and used only simple illustrations because he wanted listeners to be convicted by the truth itself only. Finney mentioned, “I visited from house to house, attended prayer meetings, and preached and labored every day and every night.”²⁷

A Burden of Prayer for the Lost

When Finney visited Antwerp one Saturday and heard the blasphemy, he prayed for much of the day for the people there. In the woods Finney prayed the whole Sunday

²⁵ Wesley L. Duewel, *Revival Fire*, (Grand Rapids, MI: Zondervan, 1995), 95-96.

²⁶ Charles. G. Finney, *The Memoirs of Charles G. Finney*, ed. Garth M. Rosell and Richard A. G. Dupuis, (Grand Rapids, MI: Zondervan, 1989), 78.

²⁷ Finney, *The Memoirs of Charles G. Finney*, 80.

morning until the meeting time in the schoolhouse because he felt a huge prayer burden. When he spoke from John 3:16 to the people, he wept a lot. There, many among the 2,250 citizens of the town were saved.²⁸

The Power of Prayer

In Wrights' Settlement, almost everyone there was converted. Finney held a sunrise prayer meeting there every day more than a year and many people attended the meeting. Finney told the people to pray for "the immediate outpouring of His Holy Spirit." Finney assured them that God would answer them quickly if they united in prayer.²⁹ Finney recorded,

Indeed the town was full of prayer. Go where you would, you heard the voice of prayer. Pass along the streets, and if two or three Christians happened to be together they were praying. Wherever they met they prayed. Wherever there was a sinner unconverted, especially if he manifested any opposition, you would find some two or three brothers and sisters agreeing to make him a particular subject of prayer; and it was very remarkable to see to what an extent God would answer prayer immediately.³⁰

An Atmosphere of Prayer

Finney's personal life and ministry overflowed with so many prayers that people around him could feel an atmosphere of prayer. During Finney's ministry in New York, an eyewitness recorded:

Probably no man, since the days of Whitefield, ever stirred the minds of men in this city so widely and deeply, in their relations to practical and personal religion, as this great and good man. Preaching and praying were his only weapons. He surrounded himself with an atmosphere of prayer, and a body of devoted praying

²⁸ Duewel, *Revival Fire*, 96.

²⁹ Duewel, *Revival Fire*, 101.

³⁰ Finney, *The Memoirs of Charles G. Finney*, 168.

and working Christians male and female such as New York had never before seen, and probably never since. His pulpit and church here were a center of holy and soul-converting influences, that were diffused in every direction, through the length and breadth of the land, and the impulse of his New York life and labor is still perpetuated and embodied in our churches and in various forms of Christian activity.³¹

A Day of Prevailing Prayer

In New York City, Finney was not healthy and had to take a sea voyage from January 20, 1834, to July 14, 1834. While he was returning, he was given on the ship a great renewal, blessing, and guidance from God. Back then, Finney was distressed because of opposing Christians and weighed down by heavy burdens for revivals. Finney prayed almost the whole day on the ship, agonizing, and being crushed by a prayer burden which was the most intense and longest in his life.³² Finney said it was like

a day of unspeakable wrestling agony in my soul...”“...that the Lord would go forward with His work, and give me the strength to take any part in it that He desired. But I had not the least idea of what the course of providence would be. I have regarded all the revival work that I have since been able to accomplish, and all the results of preaching and publishing those lectures, as well as all else that I have been any wise instrumental in accomplishing for the Zion of God, as in a very important sense an answer to the prayers of that day..... Nobody but myself can appreciate the wonderful manner in which those agonizing throes of soul on that occasion have met with the divine response. Indeed, it was God the Holy Ghost making intercession in me. The prayer was not properly mine, but the prayer of the Holy Spirit... He pressed my soul in prayer until I was enabled to prevail; and through infinite riches of grace in Christ Jesus I have been many years witnessing the wonderful results of that day of wrestling with God. In answer to that day’s agony He has continued to give me the Spirit of prayer.³³

³¹ Finney, *The Memoirs of Charles G. Finney*, 362.

³² Duesel, *Revival Fire*, 113.

³³ Finney, *The Memoirs of Charles G. Finney*, 377-378.

The Influence of Finney on Prayer Revival in 1857

In 1857, another widespread outpouring of the Spirit began in New York. A prayer meeting started by Lanphier, who was converted at Finney's church built in 1836 in New York, was the beginning of the Prayer Revival of 1857. Although we do not know how exactly the Holy Spirit motivated, guided, and coordinated this movement of prayer, preparing America and Britain for the 1857-1858 revival, there are some people and events we can recognize that God used for this great awakening. Among them was Charles G. Finney. God used him most widely in the preparation. Although there are others who were used by God to evangelize more people, it is true that Finney was used by the Holy Spirit to call more people than anyone else to profound hunger and prevailing prayer. Finney's book *Lectures on Revival* written from prayer, fasting, and Finney's own rich experiences obviously made an influence on more believers to pray for renewal and revival with an expectancy of spiritual outpourings than any other book ever written. When less than thirty million people lived in the States, more than 250,000 copies were circulated at a time. It was a best-seller book of the time.³⁴

Finney's Practical Ideas and Thoughts Concerning Prayer

Lessons about Intercessory Prayer

Finney was able to learn some important lessons about intercessory prayer especially for particular individuals' salvation from his early days of Christian experience. First, he came to realize that he must prevail as he prays until he had

³⁴ Duewel, *Revival Fire*, 125-126.

assurance of a particular person's eternal destiny. On one occasion, he went to the church three times to pray for a woman until he finally could roll the burden on God. He did so because he was concerned about her salvation. Originally, the woman was believed to die soon. But Finney was assured that she would not only live but also be converted. And that is what happened. She was fully restored from her sickness and soon became a believer.³⁵

Secondly, Finney also came to know that a person was not always right away saved even if he was given assurance about the person's conversion. There was a young woman who was about to become a Universalist and Finney knew about it and began to intercede for her. Finney was given assurance that she would be converted after he had struggled in his prayer for her. But she did not change right away. Instead, several months later she became a Christian.³⁶

Thirdly, Finney found out that as he made intercession on behalf of others the Holy Spirit sometimes said "No, I will not hear." There was a man who was a prominent citizen and a state legislature member. Finney started praying for him daily for his salvation. Although the man was deeply convicted when he was invited by Finney to give his heart to Jesus, he put off the decision. Later his case became very urgent in Finney's heart and Finney tried to pray for him again but was not able to. Finney felt the Holy Spirit was saying "Speak no more to me of that matter." It was the next day that Finney came to know that the man had made political promises which were not compatible with

³⁵ Finney, *Memoirs*, 36-37.

³⁶ Finney, *Answers to Prayer*, 36-38.

Christian faith and that that is why he put off the decision of his salvation. Sadly, the man never became a Christian and died as a Universalist.³⁷

The Spirit of Prayer

For Finney, in the matter of renewal and revival, “prayer was an indispensable condition”³⁸ for promoting renewal and revival. He already realized this truth during his early revivals. Finney often commented about the “spirit of prayer” that prevailed during those revivals. Finney remembered, “...a wonderful spirit of prayer prevailed among Christians and a great unity of feeling.”³⁹ On one occasion, he stated that there were young converts who sometimes spent whole nights, praying for the salvation of the lost around them. “It was very common to find Christians, whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer.”⁴⁰

Finney also wrote that there was a “mighty spirit of secret prayer” at work during the revivals. There were Christians who spent quite a few hours in their private prayers. Prayer meetings also multiplied and were filled with great solemnity. Christians believed and claimed the promise of Christ Jesus, “...if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven” (Matt. 18:19). Finney recorded:

³⁷ Finney, *Memoirs*, 39-41.

³⁸ Finney, *Memoirs*, 77.

³⁹ Finney, *Memoirs*, 76.

⁴⁰ Finney, *Memoirs*, 141.

...it was wonderful to what an extent they prevailed, Answers to prayer were so manifestly multiplied on every side, that no one could escape the conviction that God was daily and hourly answering prayer.⁴¹

During the great Rochester revival in 1830, Finney wrote that “the spirit of prayer was poured out so powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching.”⁴² Similar kinds of revivals happened near and far because of this great revival. It was reported that from this work of the Holy Spirit one hundred thousand people joined churches.⁴³

Although there were severe opposition to the work, disorder, and fanaticism, Christians began to pray for God to control all things. Finney said that “it was surprising to see to what extent, and by what means, God would move obstacles out of the way in answer to prayer.”⁴⁴

Concerning his own personal experience with prayer, Finney testified:

Unless I had the spirit of prayer, I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation.⁴⁵

Once Finney was so weighed down with the spirit of prayer that he went up into a hayloft and prayed there, pouring out his heart and soul to God. Later, he finally got so tired that he fell asleep. Then, pastor Gale found Finney in the hayloft. Finney was

⁴¹ Finney, *Memoirs*, 142.

⁴² Finney, *Memoirs*, 296.

⁴³ Finney, *Memoirs*, 301.

⁴⁴ Finney, *Memoirs*, 142.

⁴⁵ Finney, *Memoirs*, 142.

assured again that the revivals would continue because of the prayer although he did not know how long he prayed.⁴⁶

Finney's Prayer Partners

An outstanding characteristic of the revivals through Finney's ministry was the support he was given by some persons who were greatly filled with the spirit of prayer. Reverend Daniel Nash, known as, "Father Nash,"⁴⁷ was one of them. He helped Finney during many of early revivals. Nash was the one who kept a prayer list of lost souls whom he prayed for every day. Finney said, "his gift of prayer was wonderful and his faith almost miraculous."⁴⁸ Through Nash's prayer ministry even some of the most hardened opposers of the revival were saved.

Abel Clary was also one of those intercessors who worked with Finney. He had been an elder in the church where Finney was saved and a licensed preacher. But because of the heavy burden for lost souls on him, he spent most of his time making intercession for others. In the Rochester revival, Abel and many other men and women spent a great deal of their time on praying for the revival, being agonized day and night and with the spirit of prayer upon them although they did not attend the meetings.⁴⁹

⁴⁶ Finney, *Memoirs*, 153.

⁴⁷ J. Paul Reno, *Daniel Nash: Prevailing Prince of Prayer* (Asheville, NC: Revival Literature, 1989), 6.

⁴⁸ Finney, *Memoirs*, 71.

⁴⁹ Reno, *Daniel Nash: Prevailing Prince of Prayer*, 14.

Prayer Meetings

Finney, after he was converted, started giving himself to prayer first in private. Then, he began to invite brothers to the early morning prayer time he used to pray alone at the church to have prayer meetings with some men of the church. In addition, when he became the leader of young people at the church where he was saved, he also began a concert of prayer and prayer meetings mostly to pray for the lost souls. It was obvious that Finney believed that prayer is one of the most important elements of renewal and revival of souls. In fact, Finney wrote important practical things about prayer meetings in his Revival lectures, which is entitled, “Meetings for Prayer.”⁵⁰

Finney once said, “a prayer meeting is an index to the state of religion in the church.”⁵¹ He was convinced that it was important for a church to hold prayer meetings because they help to promote union, increase brotherly love, cultivate Christian confidence, promote Christians growth in grace, and advance spirituality.⁵² Finney recommended that prayer meetings need to be plentiful in the church so that every member of the church can have opportunity to pray and express his or her heart.

Purpose of Prayer Meetings

Finney wrote about the purpose and design of prayer meetings. He stated that united prayer promoted unity and oneness among Christians: “Nothing tends more to

⁵⁰ Finney, *Answers to Prayer*, 45.

⁵¹ Charles G. Finney, *Lectures on Revivals of Religion*, 131.

⁵² Finney, *Lectures on Revivals of Religion*, 131-132.

cement the hearts of Christians than praying together.”⁵³ Finney believed that Christians can love one another the most when they watch each other pour out his or her heart in prayer. To expand the spirit of prayer was another purpose of prayer meetings. “Nothing begets a spirit of prayer more effectively than to unite in prayer with one who has the Spirit himself.”⁵⁴

Another purpose of united prayer is “to move God.” It was not God’s mind or feelings that were changed by prayer. But it becomes appropriate for God to grant a blessing when the right sort of prayer is given.⁵⁵

Also, another crucial purpose of prayer meetings was to both convict and convert the lost. Finney strongly recommended Christians to bring their lost friends and neighbors to prayer meetings with them because he was convinced that in prayer meetings the reality and presence of God could be recognized by the lost often more readily than in preaching services. Although it is not easy for contemporary Christians to imagine a considerable number of unbelievers in prayer meetings, Finney believed in the power of God’s presence in prayer meetings.⁵⁶

Conclusion

All serious Christians want and hope that they can see God working in a mighty way at the present time, changing, forgiving, strengthening, restoring, refreshing,

⁵³ Finney, *Lectures on Revivals of Religion*, 118.

⁵⁴ Finney, *Lectures on Revivals of Religion*, 119.

⁵⁵ Finney, *Lectures on Revivals of Religion*, 119.

⁵⁶ Finney, *Lectures on Revivals of Religion*, 132.

renewing, and reviving themselves and the lost souls as he did before in Daniel's time and throughout church history. We want our lives to be more like Christ Jesus and the lost to repent and accept Christ as their Lord and Savior. But this can be done only by God, through the work of the Holy Spirit. But merely wanting or hoping does not let God act on behalf of us for his name's sake.

We love to talk about and read about those great revival stories and how amazingly God worked in those old days. But sadly, we often fail to trace those revivals from the point at which they actually started. It was through fervent prayers of confession and intercession offered by faithful men and women of prayer that God opened the gates of heaven and poured out the blessings of his mercy, forgiveness, life, strength, and renewal. That is why we should pray a fervent, mature prayer of confession and intercession for ourselves and others just like Daniel and those who prayed in the Moravian Prayer Vigil movement, the Concert of Prayer movement, and Finney's prevailing prayer movement.

When considering Finney's life, it was through prayer in the woods that he was able to encounter Jesus and be converted. Also, it was through prayer at his office that he was able to receive the baptism of the Holy Spirit. Again, it was through private prayer and prayer meetings at the church that he began to be used by God to change his own church members. In order for God to revive the lost in his neighborhood towns, Finney had to pray a prayer of agony for the lost souls there for hours. It was through the fervent and unceasing and prevailing intercessory prayers of Finney that God opened many individual's hearts of stone and gave each of them faith and hearts of flesh. Not only his own prayers but the fervent and intercessory prayers of his prayer partners also were

needed to let God work and bring new life to many people in revival meetings. It was through prayers that he and his team were able to overcome severe oppositions. It was through prayer that he was restored when he was burned out and had to take a voyage on a ship.

As Finney said, we need put, “great stress upon prayer as an indispensable condition of promoting the revival... The means used were simply preaching, prayer, and conference meetings, much private prayer, much personal conversation, and meetings for the instruction of earnest inquirers.”⁵⁷ In order for us to live out a Christ-like life in this dark world, our souls need to be restored, renewed, and revived. For that, Finney says that preaching, prayer, conference meetings and personal conversations are needed. In terms of preaching, conference meetings, and personal conversations, contemporary Christians already have more than enough of them these days. But how about prayer, much private prayer, prayer meetings? Finney had prayer meetings every day, early in the morning and late at night, at the church, in the woods, in the school house, at homes, on the streets, almost everywhere. Finney and his partners often prayed for long hours. Do we pray like them? Finney and his friends also prayed a prayer of agony, being heartbroken for the lost, crying, and weeping. Are contemporary prayers like that? Does the church have that same agony when it sees the current condition of the lost and this dark world? God never changes. He never shows favoritism. He is the same, yesterday, today, and tomorrow. Therefore, is it not because of our lack of prevailing prayer that the church does not see God working as mighty as those old days?

⁵⁷ Finney, *The Memoirs of Charles G. Finney*, 78.

Therefore, it is evident that it will be only through fervent, prevailing, loving, definite, Scriptural, believing, Spirit-led, Spirit-empowered, persevering, God-honoring, sanctifying, surrendering, and expecting prayers that clergy, church members, and those whom they intercede for can be sanctified, restored, refreshed, renewed, revived, and strengthened.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

In the context of Zion UMC, it appears that there are church members who do not grow in their prayer life and do not pray a fervent, mature prayer of confession and intercession yet. They do not pray in the spirit of prayer, being led and influenced by it. They also do not pray together in unity for one another. Although they go to church regularly, worship, and attend different kinds of meetings, they have not yet experienced a fervent, mature prayer of confession and intercession for themselves and others. As they pray, they usually pray for themselves or their families and their prayers are mainly about earthly needs and not agonizing prayers like that of Daniel. Their prayer has not yet been led and influenced by the spirit of prayer as Daniel was, who fervently prayed a mature prayer of confession and intercession for both his own sin and the sins of his people. Daniel was able to pray the kind of prayer because he was influenced by the spirit of prayer.

Since this DMin project is about teaching and training on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another so that people can grow in their prayer life and fervently pray a mature prayer of confession and intercession for themselves and others, being led and influenced by the spirit of prayer, it became clear that exploring the theologies of prayer discussed by some theologians who

influenced the first and second great awakening in America would work well as a basis for this DMin project. Those who prayed for the First and Second Great Awakening were the ones who had mature prayer lives and prayed fervently a prayer of confession and intercession for themselves and others, especially the lost. And they were greatly influenced by those great theologians of the time. The great theologians such as John Calvin, Jonathan Edwards, the revivalists during the Second Great Awakening, and Charles Finney, by providing theological foundations of prayer, influenced those who were longing for God to renew and revive people of the time and encouraged them to cry out to God for His renewing and reviving grace and mercy upon them.

Calvin's theology of prayer will be examined first since he had a great theological influence on the early American revivalists. Then, Jonathan Edwards' theology of prayer will be explored, which developed and more emphasized, compared to the previous theologians, an importance of prayer for the pouring out of the Holy Spirit which impacted the revivalism for the next one hundred years. It was Edwards who began to put an emphasis on the spirit of prayer for true revival and transformation. Then, the theology of prayer during the Second Great Awakening which further refined the concept of the spirit of prayer and continued to emphasize the Holy Spirit as the purpose of revival prayer will be discussed. Furthermore, Finney's theology of prayer which marked a plateau in the realm of the theology of prayer will be discussed. He advanced a great deal in the theology of prayer, especially, the theology of the spirit of prayer and intercessory prayer. Lastly, a discussion about the effectiveness of prayer will be undertaken, referring to prevailing prayer of Charles Finney.

John Calvin's Theology of Prayer

John Calvin established a fundamental theology of prayer in the chapter on prayer in his book *Institutes* and addressed several important issues pertaining to prayer which those who long for God to renew us needed to know. Calvin's discussion about the value of prayer, nature of prayer, and the reasons and rules for prayer helped those who wanted to encourage prayer for the persons and the church.¹ Calvin's teachings on prayer may be outlined as follows.

Faith and Prayer

For Calvin, true faith which the gospel gives birth to cannot be uninterested in the calling on God. Calvin defined faith as "a firm and certain knowledge of God's benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit."²

According to Calvin, it is through faith that our hearts are disciplined to call on the name of God (Rom. 10:14-17). We are enabled to lay down our desires before God and to cry, "Abba, Father!" with confidence by the spirit of adoption (Rom. 8:15). The key to triumphant prayer is faith (Matt. 21:22). The believer finds faith and hope in believing that God will deliver him in God's kindness.³

¹ John Calvin, *Institutes of the Christian Religion, II*, ed. John T. McNeill (London: S.C.M., 1961), 850-920.

² Calvin, *Institutes of the Christian Religion, II*, 551.

³ John Calvin, *Institutes of the Christian Religion*, vol 2. trans. John Allen (London: Presbyterian Board of Publication, 1844), 65.

Claiming the Promises

Calvin believed that prayer is necessary to obtain the fulfillment of God's promises in the Word. He said that we dig up by prayer the treasures which we can see only through the eyes of faith and which are only revealed by the gospel. We invoke the goodness, the power, and the providence of God only through prayer and then we can rest assured that there is no need of ours hidden from God who is both willing and able to care for us best.⁴ Since we depend completely on God's promises, we can come close to God without fear or hesitation.⁵ Moreover, in Christ, our intercessor, each and every promise of God is confirmed and fulfilled (2 Cor. 1:20). Lastly, Calvin claimed, "faith grounded upon the Word is the mother of right prayer, hence as soon as it is deflected from the Word, prayer must needs be corrupted."⁶ In brief, Calvin confirmed that the Scriptures are the only guide for whoever wants to pray rightly.⁷

Intercessory Prayer

Calvin asserted that since we address God as "Our Father," we must "embrace his whole household with love and good will."⁸ Moreover, we should pray not only for those whom we see and know but also for all humans who live on earth since "what God has

⁴ Calvin, *Institutes of the Christian Religion*, II, 851.

⁵ Calvin, *Institutes of the Christian Religion*, II, 868.

⁶ Calvin, *Institutes of the Christian Religion*, II, 887.

⁷ Calvin, *Institutes of the Christian Religion*, vol 2. trans. John Allen, 79.

⁸ Calvin, *Institutes of the Christian Religion*, II, 901.

determined concerning them is beyond our knowing except it is no less godly than humane to wish and hope for them.”⁹

Endurance in Prayer

Calvin warned those who desert faith in God when it seems that God does not instantly answer our prayers. Pointing to the enduring prayers of the psalmist (Ps. 22:2), he asserted that “unless the faith placed in it is superior to all events, the authority of God’s Word does not prevail...(God) Proves his people by no light trials, and does not softly exercise them, but often drives them to extremity, and allows them, so driven to lie a long time in the mire before he gives them any taste of his sweetness.”¹⁰

God’s people should be encouraged by believing that God cares about them and is going to bring their present trials and troubles to an end in His time lest despair and discouragement would overtake them. Therefore, it is necessary that those who pray should keep on praying because they pray in vain without perseverance.¹¹

Prayer for the Coming of the Kingdome

Calvin believed and prayed for the advancement of God’s Kingdom. He defined God’s Kingdom as follows:

God reigns where men both by denial of themselves and by contempt of the world and of earthly life, pledge themselves to his righteousness in order to aspire to a heavenly life...Thus there are two parts to this Kingdom: first, that God by the power of his Spirit correct all the desires of the flesh which by squadrons war against Him; second, that He shapes all our thoughts in obedience to his rule...

⁹ Calvin, *Institutes of the Christian Religion*, II, 901.

¹⁰ Calvin, *Institutes of the Christian Religion*, II, 919.

¹¹ Calvin, *Institutes of the Christian Religion*, II, 920.

We are bidden here to entreat Him to bring all men's minds and hearts into voluntary obedience to it... We must daily desire that God gather churches unto himself from all parts of the earth¹²

Although the spirit of prayer which was a significant concept of renewal prayer was not mentioned by Calvin, for Calvin, it was the Holy Spirit who strengthens the church in revival and energizes the soul in prayer as the great life-giver. He believed the church can be always reformed and reforming by the Holy Spirit.¹³

Jonathan Edwards' Theology of Prayer

Edwards was intensely spiritual and known for his advocacy and fervent habit of prayer. Although there were Edwards' sermons about prayer such as "The Most High A Prayer Hearing God," and "Hypocrites Deficient in the Duty of Prayer," without regard to theme, his sermons often resolved into an application to prayer. Throughout many of his sermons, we can find discussions of issues significant to the practice and meaning of prayer such as the spirit of prayer, perseverance prayer, faith in prayer, and the Holy Spirit's role in prayer.¹⁴ Edwards strongly believed that praying to God is natural to those who are truly born again. Just as breathing is natural to the life and nature of the body, prayer must be natural to the new life and nature.¹⁵

¹² Calvin, *Institutes of the Christian Religion*, II, 905.

¹³ Eifion Evans, "John Calvin: Theologian of the Holy Spirit" in *Reformation & Revival: A Quarterly Journal for Church Leadership*, vol.10, no 4 (Fall 2001), 98-99

¹⁴ David R. Thomas, "They Cannot Forbear Crying Out: A Critical Study of Travailing Prayer as a Pattern of Preparedness for Revival, Examining it Historically in the Theology and Practice of Jonathan Edwards and Charles Finney" (PhD diss., University of Bristol and Trinity College, Bristol, 2015), 92-95.

¹⁵ Jonathan Edwards, *The Works of President Edwards*, ed. Worcester (New York, NY: Leavitt and Allen, 1851), 477.

Edwards also believed in perseverance and endurance in prayer as Calvin did. He believed that God wants God's people to be importunate, persistent, and earnest in prayer. In fact, God encouraged His people: "Ye that make mention of the Lord, keep not silence, and give him no rest" (Isa. 62:6-7). We see Christ Jesus recommended us to wear God out by prayer in the parable of the importunate widow (Luke 18:1-8) and in the parable of the man who tried to borrow loaves at midnight (Luke 11:5). Edwards also believed that it is acceptable to God that men use "violence and obstinacy" in order to receive the blessing they seek (Jacob in Gen. 32). In Matt. 11:12 the Bible approves those who were "violent for the kingdom of heaven and take it by force." Christ granted the persistent blind man to see again (Luke 18:38-39). Edwards believed that it was not because of God's reluctance to answer our prayers if God postponed an answer to a prayer of faith. God wanted God's people to be better ready for the answer for the good of God's people. Edwards was sure that God's answer would always come at the best time whatever the reason for the postponement. Edwards always based his teachings about prayer on the Scripture.¹⁶

Edwards asserted that Christian's faith is expressed through prayer: "Prayer is a show or manifestation of dependence on God, and trust in his sufficiency and mercy... where this trust or faith is wanting there is no prayer in the sight of God."¹⁷ He also believed, "God always hears the prayer of faith, God never once failed of hearing a sincere and believing prayer."¹⁸ But Edwards also maintained that commands to pray to

¹⁶ Edwards, *Works*, 563.

¹⁷ Edwards, *Works*, 570.

¹⁸ Edwards, *Works*, 571.

God must be obeyed by everyone on earth including the unconverted. Lack of faith was not an excuse for not praying.¹⁹

In respect to the spirit of prayer, Edwards identified the Holy Spirit who abides in the hearts of Christians with the spirit of prayer.²⁰ Then, he said that as we see in Rom. 8:26, the Holy Spirit plays a role of making intercession for believers and leads them to pour out their souls and hearts before God. Also, he considered Spirit-motivated prayer as the genuine worship of God in God's Spirit.²¹ Edwards believed that the key to true renewal and revival of this world was the spirit of prayer.²²

Concerning the object of prayer, Edwards, in "The Most High A Prayer Hearing God," urged Christians to pray for God to pour out the Holy Spirit on them, saying "We ought therefore most earnestly to pray for the outpouring of God's Spirit on our own souls, on others in whom we are particularly concerned, on the people among whom we dwell, and on the whole land and whole earth."²³ Edwards' theology of prayer was impacted a great deal by the power and influence of the Holy Spirit and his great vision of the whole world under the lordship of Jesus Christ.

As was mentioned before, Calvin did not recommend prayer for pouring out of the Holy Spirit. He also did not mention the spirit of prayer. Although Calvin prayed for furthering God's Kingdom, he believed God would hasten the furthering of God's

¹⁹ Edwards, Works, 572.

²⁰ Edwards, Works, 476.

²¹ Edwards, Works, 477.

²² Jonathan Edwards, *Apocalyptic Writings*, The Works of Jonathan Edwards; v. 5, ed. Stephen Stein (New Haven, CT: Yale University Press, 1977), 317.

²³ Edwards, Works, 476.

Kingdom in his own time. But Edwards had a different eschatological view than Calvin. His great eschatological vision led an advance over those previous theologians like Calvin in recommending prayer for pouring out the Holy Spirit. He contributed to renewal prayer in this area.

The Theology of Prayer at the Beginning of the Second Great Awakening

The Spirit of Prayer

If we truly want to pray a fervent, mature prayer of confession and intercession to further the Kingdom of God, we need the spirit of prayer. We cannot pray the kind of prayer God wants us to pray without the help of God through the spirit of prayer. God promised in Zech. 12:10 that he would pour out the spirit of grace and supplication. It is because God knows that humans need to be helped by the spirit of prayer to pray a genuine prayer of confession and intercession. Increase Mather said that “the enlargement of Christ’s kingdom is at hand” when a spirit of prayer is present.²⁴ This concept of the “spirit of prayer” was held by evangelical ministers in Great Britain and America in the eighteenth century. The idea of the “spirit of prayer” was a prevailing concept concerning prayer in the Second Great Awakening. Robert Wodrow of Scotland also said, “If the Lord would please to pour out on His churches a spirit of supplication, it would be the sweetest earnest of a glorious work hastening.”²⁵ The spirit of prayer was recognized as

²⁴ Michael J. Crawford, *The Invention of the American Revival: The Beginning of Anglo-American Religious Revivalism, 1690-1750* (Boston, MA: Boston Univ., 1978), 50.

²⁵ Crawford, *The Invention of the American Revival: The Beginning of Anglo-American Religious Revivalism, 1690-1750*, 51.

the key to true renewal and revival of souls by Jonathan Edwards in *An Humble Attempt*.

He wrote,

It appears rational to suppose, that it would be fulfilled something after this manner; first, that there shall be given much of a spirit of prayer to God's people, in many places, disposing them to come into an express agreement, unitedly to pray to God in an extraordinary manner, that He would appear for the help of His church, and in mercy to mankind, and pour out His Spirit, revive His work, and advance His Spiritual Kingdom in the world, as He has promised, and that this disposition to such prayer, and union in it will gradually spread more and more, and increase to greater degrees.²⁶

The idea of the spirit of prayer is also found in *The Theological Magazine*. It defines the spirit of prayer as follows: "The true spirit of prayer is the Holy Spirit of God dwelling in, and influencing the hearts of his people."²⁷ Edwards also wrote "The spirit of prayer is a Holy Spirit, a gracious Spirit...of grace and supplication...The true spirit of prayer is no other than God's own Spirit dwelling in the hearts of the saints."²⁸ Although Edwards defined the concept of the spirit of prayer and explored in brief the role of the Holy Spirit, the writer of the article in *The Theological Magazine* further explained the distinctive features of a pure spirit of prayer. The spirit of prayer concerning faith, humility, obedience to God, total reliance on God, resignation to God's will, and sensitivity to God's honor were discussed by the author. Additionally, a willingness to make intercession for others, boldness in prayer, freedom in prayer, a spirit of

²⁶ Edwards, *Apocalyptic Writings*, The Works of Jonathan Edwards; v. 5, ed. Stephen Stein, 317.

²⁷ Cornelius Davis, ed., *The Theological Magazine*, vol 1, (New York, NY: T. and J. Swords, 1796), 249.

²⁸ Edwards, *Works*, 476.

forgiveness, and thanksgiving also were discussed as characteristics of a genuine spirit of prayer.²⁹

Also, some practical observations pertaining to the spirit of prayer were presented by the writer:³⁰

(1) Some Christians have a spirit of prayer in a far greater degree than others. Even within the same individual a spirit of prayer varies significantly at different times. Concerning this, Jonathan Edwards strongly rebuked Christians who do not continue in a constant prayer life. Edwards asserted that they are deficient because the spirit of prayer has never been given to them.³¹

(2) The objects of prayer of one who has a spirit of prayer vary a great deal. They may include prayer for the kingdom of God and the church, intercessions for others, and personal concerns. The author of the article has a broader view than Charles Finney. Concerning this observation, Charles Finney had a different idea. Finney believed that the spirit of prayer only leads to intercessory prayer for the lost.³²

(3) A spirit of prayer is manifested in the highest degree secretly and often occurs unexpectedly and suddenly. Although this observation is true, we should also remember that a true spirit of prayer draws people together to pray in unity. Both Scripture and church history testify that when God's Spirit is given to God's assembled people, great things happen.³³

²⁹ Davis, ed., *The Theological Magazine*, vol 1, 249-252.

³⁰ Davis, ed., *The Theological Magazine*, vol 1, 252-253.

³¹ Edwards, *Works*, 476.

³² Finney, *Lectures on Revivals of Religion*, 85.

³³ Edwards, *Apocalyptic Writings*, *The Works of Jonathan Edwards*; v. 5, ed. Stephen Stein, 317.

(4) We can know that God is ready to grant the answer to us if a spirit of prayer is present. This is because in answer to prayer, God's church and particular persons are given God's blessings.³⁴

Charles Finney's Theology of Prayer

The Spirit of Prayer

In Finney's third lecture about prayer, he talks about the spirit of prayer, using Rom. 8:26-27. He confirmed that the spirit in the Scripture is the Holy Spirit who makes intercession on behalf of those who pray and who helps them to pray in accordance with God's will. According to Finney, because of the unawareness of God's providence, the Bible's promises and prophecies, and the leading of the Holy Spirit, believers need the Holy Spirit so that they can pray.³⁵ Before Finney, people comparatively little emphasized the role of the Holy Spirit in prayer although they much more emphasized the role of the Holy Spirit in conversion. He said:

Let it never be forgotten, that no Christian ever prays aright, unless led by the Spirit. He has natural power to pray, and so far as the will of God is revealed, is able to do it; but he never does, unless the Spirit of God influences him. Just as sinners are able to repent, but never do, unless influenced by the Spirit."³⁶

The Role of the Holy Spirit in the Believer's Prayer

Finney suggested five roles of the Holy Spirit:

³⁴ Davis, ed., *The Theological Magazine*, vol 1, 253.

³⁵ Thomas, "They Cannot Forbear Crying Out", 284-285.

³⁶ Finney, *Lectures on Revivals of Religion*, 93.

(1) The Holy Spirit intercedes on behalf of Christians by exciting them, not by superseding their faculties. “He enlightens the mind and makes truth take hold of the soul.”³⁷

(2) By the work of the Holy Spirit, the danger and guilt of sinners in their current state and the value of souls are felt by the Christian. The true concern for lost souls lacking in believers amazed Finney. Even Christian parents were content with seeing their children “go right down to hell before their eyes.”³⁸

(3) Christians can comprehend and apply the promises of Scripture as they are led by the Spirit. Finney said, “in no age have Christians been able fully to apply the promises of Scripture to the events of life, as they go along.” He believed it was because of an astonishing “disposition to overlook the Scriptures, as a source of light respecting the passing events.”³⁹

(4) The people of God are led to pray for particular individuals by the Spirit when God is ready to bless them. Finney took an example of an individual who had a list of individuals whom he made intercession for.⁴⁰ Concerning this efficacy of intercessory prayer, Paul Billheimer says that the influence of the Holy Spirit upon a sinner may be released by the faithful and persistent prayers of intercessors. Then, it will be easier for the sinner to surrender to God than to continue to be rebellious.⁴¹

³⁷ Finney, *Lectures on Revivals of Religion*, 84.

³⁸ Finney, *Lectures on Revivals of Religion*, 85.

³⁹ Finney, *Lectures on Revivals of Religion*, 85.

⁴⁰ J. Paul Reno, *Daniel Nash: Prevailing Prince of Prayer* (Asheville, NC: Revival Literature, 1989), 6.

⁴¹ Paul E. Billheimer, *Destined for the Throne* (Fort Washington, PA: Christian Literature Crusade, 1975), 17, 63-64.

(5) Christians are given a spiritual discernment regarding the developments and movements of providence by the Holy Spirit. Even when none can see any sign of renewal and revival, the Holy Spirit leads Christians to expect and pray for a renewal and revival in faith.⁴²

Discerning the Holy Spirit's Working

Finney asked, "How are we to know whether it is the Spirit of God that influences our minds or not?"⁴³ He presented two answers to the question:

(1) The salvation of the lost souls is equally significant at all time. But since believers are not usually deeply concerned about sinners if not influenced by the Holy Spirit, the very fact that believers have become concerned about the lost is evidence of the working and leading of the Holy Spirit in them.⁴⁴

(2) Finney recommended Christians should try the spirits by the Scripture because he was aware of the danger of enthusiasm in Christianity. Believer's feelings should be compared with the spirit of religion written in the Scripture. Especially, with respect to the Lord Jesus Christ, the spirits are to be tried (I John 4:2-3). Although many refused the Holy Spirit's leading for fear of being led by sudden impulses, believers are to be willing to test the spirits to see if they were from God. Accurate discernment and close examination can help Christians discern the Spirit's leading and follow the leading of the

⁴² Finney, *Lectures on Revivals of Religion*, 88.

⁴³ Finney, *Lectures on Revivals of Religion*, 89.

⁴⁴ Finney, *Lectures on Revivals of Religion*, 89.

Holy Spirit with confidence so that they would not be led astray.⁴⁵ Concerning this issue, Edwards also warned:

“If we look back into the history of the Church of God in past ages, we may observe that it has been a common device of the devil to upset a revival of religion, when he finds he can keep men quiet and secure no longer, then to drive them to excesses and extravagances. He holds them back as long as he can, but when he can do it no longer, then he’ll push them on, and if possible, run them upon their heads.”⁴⁶

Receiving the Holy Spirit’s Influence

With regard to the receiving the influence of the Holy Spirit, Finney made some suggestions. (1) Christians are to seek the influence of the Spirit through fervent believing prayer with the right motive. They should pray for it not for personal happiness and success but to glorify God more and be more useful in the work of God. (2) Focusing on receiving the Holy Spirit and meditating sincerely on the Bible which addresses sinners’ and believers’ destinies are to be pursued by Christians. (3) Christians are to confess and abandon all sins. They are to pursue obeying the written law of God perfectly. As Jesus said, they are to pursue being perfect in Christ as God the Father is perfect (Matt. 5:48).⁴⁷

⁴⁵ Thomas, “They Cannot Forbear Crying Out”, 242-244.

⁴⁶ Jonathan Edwards, *The Distinguishing Marks of a Work of the Spirit of God*, 1741, *The Great Awakening*, The Works of Jonathan Edwards, vol 4, ed., C.C. Goen (New Haven, CT: Yale, 1972), 410.

⁴⁷ Thomas, “They Cannot Forbear Crying Out”, 240-242.

Persons Liable to Err and Be Successful Concerning the Spirit of Prayer

Finney also said that there were three groups of individuals who were liable to err in respect to the importance of the spirit of prayer:⁴⁸ (1) those who put great dependence on prayer but neglected to use other means, (2) those who used other means and prayer but only talked about the significance of prayer for the conversion of lost souls and for the Spirit, being unaware of the significance of the Spirit in prayer, and (3) those who only waited for God to bring the world to repentance without means or prayer because they misunderstood the sovereignty of God. But those who both fervently prayed for the Holy Spirit, wrestling with God for God's blessing in prayer, and diligently used other means for the salvation of sinners were the most triumphant Christians.⁴⁹

Development of the Theology of Prayer (From Calvin to Finney)

What Finney contributed to the Holy Spirit's role in intercessory prayer for sinners is an important advancement in the theology of prayer. His instruction of the Spirit's work in prayer was consistent with that of John Calvin, Jonathan Edwards, and the revivalists of the Second Great Awakening. Finney, however, developed the theology of prayer in offering a theological foundation for intercessory prayer and in maintaining that Christians are to be open to the leading of the Holy Spirit in interceding fervently for the conversion of specific persons. Although fervent intercessory prayer for particular persons was done even during the First Great Awakening, Edwards did not provide a theological foundation for such prayer. The prayer was practiced just as a biblical

⁴⁸ Finney, *Lectures on Revivals of Religion*, 98.

⁴⁹ Finney, *Lectures on Revivals of Religion*, 98-99.

practice.⁵⁰ In 1796, at the beginning of the Second Great Awakening, the writer who in *the Theological Magazine* wrote the article about the spirit of prayer comprehensively discussed the spirit of prayer.⁵¹ On the contrary, in terms of the spirit of prayer, only the Holy Spirit's role in leading people to make intercession for the salvation of lost souls and for the Holy Spirit's outpouring in revival were discussed by Finney.⁵²

Also, although the author in *the Theological Magazine* supported the Holy Spirit's role in leading believers to make intercession on behalf of all people (1 Tim. 2:1-2 and Eph. 6:18), he did not emphasize the importance of intercessory prayer for the lost souls the way Finney did.⁵³ Finney believed that when God is ready to bestow blessings upon particular persons, the Holy Spirit leads believers to pray for them. It was through an ingenious theological reflection that Finney came to the position.⁵⁴

Finney observed, "God is willing to save sinners," and he confirmed that, it is "a general truth" that "God is willing to answer prayer." Finney then asked, "how can I know the will of God, respecting a particular individual?" Finney maintained, "Here the agency of the Spirit comes in, to lead the minds of God's people to pray for those individuals and at those times, when God is prepared to bless them." He, thus, advocated God's sovereignty in the area of intercessory prayer. Finney believed that prayer becomes a privilege rather than a duty unless the Holy Spirit leads us. But when the Holy Spirit

⁵⁰ Thomas, "They Cannot Forbear Crying Out", 292.

⁵¹ Davis, ed., *The Theological Magazine*, vol 1, 249-252.

⁵² Thomas, "They Cannot Forbear Crying Out", 292.

⁵³ Davis, ed., *The Theological Magazine*, vol 1, 251.

⁵⁴ Finney, *Lectures on Revivals of Religion*, 86-87.

leads Christians to apply God's promises to a specific case, prayer then becomes a duty rather than a privilege.⁵⁵

Prevailing Prayer (Effectiveness of Prayer)

Charles Finney's Prevailing Prayer

Throughout his ministry, Finney wanted to awaken Christians from their faithless and cold way of praying. He wanted Christians to boldly draw near to the throne of grace with full faith that God would be faithful to his promises and answer their prayers. In order to teach Christians to pray that way, Finney put an emphasis on "prevailing prayer." He explained about prevailing prayer using the Bible, the experiences of others who were praying for renewal and revival and interceding for the conversions of the lost, and his own personal experiences.⁵⁶

Finney was sure that all true prayers prevailed with God. James 5:16, "...The effectual fervent prayer of a righteous man availeth much." For Finney, prevailing prayer was "prayer which obtains the blessing that it seeks. It is that prayer which effectually moves God."⁵⁷ In using the terms, "moving God," Finney did not mean that one could change the character, disposition, or mind of God. Instead, he meant that "Prayer

⁵⁵ Finney, *Lectures on Revivals of Religion*, 95-96.

⁵⁶ Thomas, "They Cannot Forbear Crying Out", 99-102.

⁵⁷ Finney, *Lectures on Revivals of Religion*, 49.

produces such a change in us and fulfills such conditions as render it consistent for God to do as it would not be consistent for Him to do otherwise.”⁵⁸

Features of Prevailing Prayer

Finney suggested several features of prevailing prayer as follows.

A definite object must be prayed for by the person who prays. Finney was sure that praying at random was completely incompetent. “A person cannot pray effectively for a variety of objects at once,”⁵⁹ said Finney. He emphasized this point for both private prayer and public prayer.

Prayer, to be effective, must be prayed according to the revealed will of God. Finney used three guidelines to determine the will of God. (1) Does it express predictions or promises of God in the Scripture? (2) Does God’s providence give assurance that certain events are going to happen? (3) Can we find the Spirit’s guidance? Finney considered these essential principles for determining the will of God very important. He believed that believing and sincere Christians could discern God’s will according to those principles.⁶⁰

Effective prayer includes submission to God’s will. Finney wanted to emphasize the importance of submission. Submission is acquiescence (agreement) in the revealed will of God. For Finney, it was crucial to pray even when God’s will was not known yet

⁵⁸ Finney, *Lectures on Revivals of Religion*, 49.

⁵⁹ Finney, *Lectures on Revivals of Religion*, 50.

⁶⁰ Charles G. Finney, *Answers to Prayer*, ed. Louis Gifford Parkhurst, Jr. (Minneapolis, MN: Bethany House, 1983), 73-75.

because “submit, without prayer, is tempting God.” He took David’s prayer for his ill child born to Bathsheba as an example of genuine submission in prayer.⁶¹

Motives for effective prayer must be one’s regard for God’s glory, not selfish. Finney found that people sometimes pray from selfish motives for God to save their loved ones rather than in order to honor God in their salvation. He also mentioned that even when we pray for the perishing heathen overseas, a higher motive for prayer must be to glorify and honor God and God’s name, not sympathy for them. According to Finney, although there is no doubt that we should have compassion on unbelievers, the glory of God should be the highest cause.⁶²

Effectual prayer must be offered by the Holy Spirit’s intercession. Finney was convinced that one can have the kind of faith that is necessary for prevailing prayer only through the Holy Spirit working in one’s prayer.⁶³ One would not be disappointed if he prayed with the sensitivity to the work of the Holy Spirit. The Holy Spirit motivates believers to pray, opening the eyes of their minds and hearts and making truth control the soul.⁶⁴

Effective prayer is persevering. Finney believed that “most Christians come up to prevailing prayer by a protracted prayer.” As we see Jacob’s prayer before he met his brother (Gen. 32:24-30), agony of desire and anxiety of mind regarding a particular circumstance leads to a prevailing prayer. God requires of us agonizing supplications and

⁶¹ Finney, *Lectures on Revivals of Religion*, 51-52.

⁶² Finney, *Lectures on Revivals of Religion*, 63-64.

⁶³ Charles G. Finney, *Revivals of Religion*, ed. William Henry Harding (London: Morgan and Scott, 1910), 93-135.

⁶⁴ Finney, *Lectures on Revivals of Religion*, 84.

strong desires for answered prayer. Prayer is not effective without such intense concentration.⁶⁵

For prayer, to be effective, it should be given in Christ's name. Finney was convinced that a Christian is able to prevail and receive "just as much as God's well-beloved Son would if He were to pray Himself for the same things,"⁶⁶ when he or she prays in faith in Christ's name.

Renouncing all sins and having an intention to leave them off forever are required in offering prevailing prayer.⁶⁷

Prevailing Prayer must be given with an expectancy of receiving the things asked for. Finney was convinced that if one has no expectation of receiving an answer to prayer, one has no need to look for it. But a promise in the word of God, an indication of the providence of God, or a definite leading by the Holy Spirit to ask for a particular thing must be the basis and foundation of our expectations.⁶⁸

Conclusion

Whoever has true faith in God cannot help but call on God the Father for His grace and mercy.⁶⁹ Since God ordained prayer as a means of bestowing his blessings on us, God's children are invited and called to pray to God for whatever they need and

⁶⁵ Finney, *Lectures on Revivals of Religion*, 55-58.

⁶⁶ Finney, *Lectures on Revivals of Religion*, 59.

⁶⁷ Charles G. Finney, *Power from on High: A Selection of Articles on The Spirit Filled Life* (Fort Washington, PA: Christian Literature Crusade, 1944), 29-30.

⁶⁸ Charles G. Finney, *Lectures on Systematic Theology* (Overlin, OH: James M Fitch, 1847), 360.

⁶⁹ Calvin, *Institutes of the Christian Religion*, II, 551.

others need. In order for Christians to pray a fervent, mature prayer of confession and intercession which results in revival and renewal of the lost though, we need the spirit of prayer which God promised to give us in Zech.12:10, saying, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.”

As we discussed above, it is the spirit of prayer which enables Christians to pray fervently a mature prayer of confession and intercession for themselves and others, especially, the lost. Without the spirit of prayer Christians cannot pray according to the will of God from the heart and persevere and prevail with God in prayer. Calvin, Edwards, the author of the article in *the Theological Magazine*, and Finney all contributed to the development and advancement of the theology of prayer and influenced Christians of the time during the First and Second Great Awakening so that they could pray, being influenced and led by the spirit of prayer, for God to further the Kingdom of God, and bring renewal and revival to people of the time.

In order to help our church members to grow in their prayer life so that they can pray from heart a fervent, mature prayer of confession and intercession for others, above all, they first need to know why they should pray for the spirit of prayer and also should actually pray for the spirit of prayer which enables and empowers them to pray fervently, being influenced and led by the Holy Spirit. Without the spirit of prayer upon us, it would be powerless and ineffective even if we pray according to the sound biblical principles of prayer. This DMin project, therefore, will explain to church members why it is necessary for praying first for the spirit of prayer through instructions. The theology of prayer developed and advanced by Calvin, Edwards, Finney, and the author of the article in *the*

Theological Magazine will be helpful. Then, every time we gather, we will pray fervently for the spirit of prayer to come upon us before we make intercessions on behalf of others.

Next, using the biblical principles of prayer found in Dan. 9, will come instructions about the elements of prayer such as prayer of adoration, confession, petition, and intercession. Since Daniel himself was moved to pray by the spirit of prayer as he was reading the book of Jeremiah, we believe that the Holy Spirit only works according to the Scripture. We, therefore, will study chapter nine in the book of Daniel and explore it. Since the spirit of prayer does not go beyond what is written in the Scripture, it is crucial to study the Scripture in a deep and engaging way so that we may be influenced and led by the Holy Spirit.

In addition, we will also study the features of prevailing prayer so that we may learn how to pray an effective prayer. Also, since the spirit of prayer leads Christians to pray for the lost, we will put special focus on lost souls as we make intercessions during this DMin project.

The prayerful hope and expectation are that church members may grow in their prayer life and pray a fervent, mature, Spirit-led, and Spirit-powered prayer of confession and intercession for themselves and others, especially, the lost by studying the Word of God and praying according to the biblical principles of prayer, being led and influenced by the spirit of prayer, and praying together for one another.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The goal of this DMin project is to help participants to grow in their prayer life and pray a mature prayer of confession and intercession by teaching and training on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. As addressed previously, in our church context, there are church members who go to church and attend different meetings regularly but their prayer life is still self-centered and they mainly pray for earthly things. They pray for their future, health, financial situation, job, family, and some close friends from time to time. But they rarely pray a mature prayer of confession and intercession not only for themselves but also the lost souls unlike Daniel did in Daniel 9:1-19.

It seems that they do not go deeper in their walk with God and just tarry where they are in their comfort zone. Christians stand still and stop growing when they stop growing mature in their prayer life because only through mature prayer of confession and intercession can the sanctifying power of God flow into them. As Daniel did, all justified Christians are to pursue sanctification through biblical prayer of confession and intercession. Just as those Christians who devoted their life to mature prayers of confession and intercession for themselves and the lost souls during the First and Second Awakening, we also are to devote our life to mature prayers of confession and

intercession. But this does not happen on its own. We are to be filled with and led by the spirit of prayer who enables us to pray earnestly and fervently. That is why we need to pray for the spirit of prayer on us so that our prayer life may grow mature.

The twelve-step program of Alcoholic Anonymous is the oldest and most well-known mutual help program for those who desire to overcome their addiction to alcohol and be abstinent from it. The program was started by Bill Wilson and Robert Smith who had been addicted to alcohol but overcame their alcohol dependence. The program's success is dependent on work on the twelve steps, belief in a "higher power," and participation which includes sponsorship and service to others. Also, the mechanism of recovery in the program is spiritual change and spiritual awakening. Furthermore, the most significant spiritual practice of obtaining "a higher power" is prayer and meditation.

The twelve-step program is addressed as the interdisciplinary foundation in this chapter because it would be very effective if some portion of the program would be modified and applied to this DMin project. The proven effectiveness and well-developed process of the twelve-step program for a change and maturity will strongly support the DMin project through an adequate modification and adaption. This is possible because of some common elements between the twelve-step process and the DMin project.

Both the DMin project and the twelve-step program attempt to lead participants to a change and maturity through a model of guidance. Also, spiritual change and spiritual awakening are pursued by both because they result in the change and maturity each desires. Both the DMin project and the AA program are the same in that they both acknowledge participants' total powerlessness over the expected change and maturity and depend on "a higher power." Prayer is used as the chief means of obtaining the power

needed for change in both. Just as mutual help and service to others are a key element of the achievement in the twelve-step process, praying for one another and others in a prayer meeting setting in the DMin project is also a very significant factor of the success of the DMin.

A discussion of the origin and brief history of the twelve-step program will be given. Then, the twelve-step program from the therapeutic perspective will be discussed. The more detailed reason for choosing this program as an interdisciplinary foundation will be also addressed. Finally, through a dialogue model, this paper will show how the twelve-step program and the foundations for the DMin project in the previous chapters are related.

Alcoholics Anonymous

The best-known resource for helping persons struggling with alcohol-related problems in the U.S. is Alcoholics Anonymous (AA), which is a mutual-help fellowship. AA's twelve-step program has had a great influence on alcohol-related problems in clinical and public health area for the past 70 years.¹ Not only that, AA has been successfully adopted and used in more than 120 countries all over the world. In the United States, AA is the most sought-after resource for alcohol-related problems. Nationwide over 50,000 weekly AA meetings occur. Moreover, the broader American society and culture have been imbued with AA's concepts and its related recovery vernacular. In fact, most professional treatment settings targeting youth and adults also

¹ J. F. Kelly, "We May All Be Sick, But We're Not All Sick on the Same Day: 70 Years of Mutual-Help for Addictions" in *American Association for Marriage and Family Therapy*, vol. 23, (2005), 14-17.

have adopted and implemented the AA's twelve-step recovery program including its conceptualizations and philosophy.²

AA's Origins and Brief History

AA is essentially a "non-specialty" intervention. It was a prototype model for the modern "mutual-help" movement, which is non-specialist. AA was founded by Bill Wilson and Robert Smith who were struggling with alcohol dependence and overcame it. Bill was helped by his former school friend, Ebby Thatcher, who had found sobriety through the Oxford Group program. Bill, who had been agnostic until then, was attracted by the fact that he did not need to believe in a "religious" God and could make a choice of his own understanding of God as a personal "higher power."³

Robert Smith was helped by Bill Wilson with his alcohol addiction problem. One evening in 1935, Bill felt alone and disappointed after a failed business deal. Then, he felt a familiar and strong urge to drink alcohol again although he had been abstinent for a few months. So, Bill began to call, trying to find and help an actively drinking alcoholic. Then, through this, Bill met Bob Smith, a local physician, and eventually helped him break his addiction to alcohol. This recovery focused activity of Bill also enabled him to stay sober. From the experience, Wilson realized the importance of mutual help. Wilson believed "helping you helps me."⁴

² J. F. Kelly and B. S. McCrady, "Twelve-Step Facilitation in Non-specialty Setting," In "Research on Alcoholics Anonymous And Spirituality in Addiction Recovery." ed. Marc Galanter and Lee Ann Kaskutas, special issue, *Recent Development in Alcoholism*, vol. 18, (Totowa, NJ: Humana, 2008), 322.

³ Kelly and McCrady, "Twelve-Step Facilitation in Non-specialty Setting," 324-325.

⁴ Kelly and McCrady, "Twelve-Step Facilitation in Non-specialty Setting," 325.

Along with depending on a “higher power,” this concept of “carrying the recovery message” to those struggling with alcohol dependence became the cornerstone of AA, helping its numbers to grow as Bob and Bill reached many individuals suffering from the alcohol addiction problem. Furthermore, this AA twelve-step program has been adopted and effectively adapted to deal with other drug addiction problems, compulsive behaviors, mental health conditions, and dual-diagnosis issues.⁵

The Twelve Steps from the Therapeutic Perspective

According to AA’s experience and perspective, a combination of elements including belief in a “higher power,” work on the twelve steps, sponsorship (fellowship), and service to others results in the accomplishment of recovery in its members.

In AA’s twelve steps, a series of shifts in attitudes and beliefs, and various behavioral tasks are described as a form of statement. It was the first 100 fledgling members of AA who had completed the twelve steps to accomplish sobriety. According to AA, as people work through these steps, they experience a spiritual awakening or psychic change which is the mechanism of recovery. Furthermore, through these steps not only freedom from alcohol dependence but a contented and happy way of life can be achieved.⁶

In table 2, there are broad AA themes on which each of the twelve steps is based, interpretations of each and every twelve steps, potential therapeutic outcomes produced by effectively finishing each and every step, and original twelve steps.

⁵ Kelly and McCrady, “Twelve-Step Facilitation in Non-specialty Setting,” 325-326.

⁶ Kelly and McCrady, “Twelve-Step Facilitation in Non-specialty Setting,” 327.

Table 2. Interpretation and Potential Therapeutic Outcome of AA's Twelve-Step Process⁷

AA Step	AA Theme	Meaning	Therapeutic Outcome
1. We admitted we were powerless over alcohol—that our lives had become unmanageable.	Surrender (honest)	Acknowledgment of repeated failed attempts to cut down or stop drinking by using one's own ideas and resources (i.e., "powerlessness"). A clear casual connection is realized between alcohol use and presenting problems (unmanageability). "Powerlessness" is specific to alcohol—not a generalized attitude of powerlessness in life	Sense of relief and liberation
2. Came to believe that a Power greater than ourselves could restore us to sanity.	Open-mindedness	Recovery is possible by keeping an open mind about a "higher power," and that attending AA meetings and taking positive action, embodied in the remaining steps, can lead to a "spiritual awakening" that will facilitate recovery.	Instillation of hope
3. Made a decision to turn our Will and our lives over to the care of God as we understood Him.	Willingness	Make a decision to trust the AA process and to begin working through the rest of the steps, beginning with a self-assessment in Step 4	Self-efficacy
4. Made a searching and fearless moral inventory of ourselves.	Self-assessment and Appraisal	Goal is to uncover underlying problems; to acknowledge and document festering sources of guilt, shame, and anger; and to improve insight into area of dissatisfaction and of potential relapse risk	Insight/self-awareness
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.	Self-forgiveness	Reduction of shame and guilt, enhanced objectivity of self-appraisal; talking to another human being (in the implicit presence of a higher power) facilitates lessening of burden of guilt and shame and the input of another person helps AA member gain a more balanced and objective view of himself or herself	Reduced shame and guilt
6. Were entirely ready to have God remove all these defects of character.	Readiness to change	A recognition that the problems uncovered and discussed during the self-assessment phase are clearly related to relapse risk and unhappiness so that the AA member becomes willing to tackle these problems	Cognitive consonance
7. Humbly asked Him to remove our shortcomings.	Humility; readiness to change	Honest and genuine willingness is expressed to be rid of the problematic attitudes and behaviors that have led, and may again, lead to, drinking	Cognitive consonance
8. Made a list of all persons we had harmed, and became willing to make amends to them all.	Taking responsibility (and forgiveness of others first if necessary)	A list is constructed of significant individuals from the past where problems may have occurred. If personal harms are perceived, a willingness to forgive the other person is also encouraged so that amends for one's own behavior can be made genuinely	Peace of mind
9. Made direct amends to such people when possible, except wherever to do so would injure them or others.	Restitution to others	Whenever possible, individuals are encouraged to make direct amends to affected others, except when such contact would exacerbate the problem or create new difficulties	Peace of mind; self-esteem

⁷ Kelly and McCrady, "Twelve-Step Facilitation in Non-specialty Setting," 328-330.

AA Step	AA Theme	Meaning	Therapeutic Outcome
10. Continued to take personal inventory and, when we were wrong, promptly admitted it.	Emotional balance	Individuals are encouraged to practice self-monitoring and self-appraisal on a day-to-day basis and correct any new problems quickly	Affect self-regulation
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.	Connectedness and emotional balance	The goal is to strengthen faith and spirituality by regular prayer and meditation, loosely defined	Self-awareness; psychological well-being
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.	Helping others achieve recovery	Having experienced the cognitive, affective, and behavioral changes as a function of completing the prior steps (and involvement in AA), it is now time to strengthen and maintain one's own recovery by helping other alcoholics	Enhanced self-esteem and mastery

In step 1, members realize personal “powerlessness” over the problem (alcohol) and that finding a “higher power” is the solution to the problem (step 2). In step 3, members are guided to make “a decision” about whether or not they would trust the AA process (i.e., “turn our life and will over to the care of God”). In step 4, they work on a self-assessment⁸, then, share it with another individual (usually a sponsor; step 5). In steps 6 and 7, members address maladaptive behaviors and character traits revealed in the self-assessment which may have caused ineffective dealings and which could produce a relapse. Then, in steps 8 and 9, in order for members to help relieve fear, guilt, and shame and to reduce their isolation from others, it is asked that members keep on the process of

⁸ In a professional treatment context integrated with the Twelve Steps, a realistic self-appraisal of the limitations and strengths of patients is conducted. In this, patients obtain input from therapists, family members, significant others, and others to understand the problematic characteristics and how their behavior has influenced their lives. During the step work patients are instructed to identify their personal strengths as well to balance the negative feelings from such an inventory. See Valerie J. Slaymaker and Timothy Sheehan, “The Impact of AA on Professional Treatment,” in “Research on Alcoholics Anonymous And Spirituality in Addiction Recovery,” ed. Marc Galanter and Lee Ann Kaskutas, special issue, *Recent Development in Alcoholism*, vol. 18, (Totowa, NJ: Humana, 2008), 59.

self-assessment by making a list of persons who they think they have harmed. Next, members are requested to make direct amends to them, except where doing so would make the situation worse. In steps 10, 11, and 12, members are encouraged to continue to do self-inventory, to develop their relationship with the “higher power” of their own through prayer and meditation, and to help others. To produce “psychic change” or a “spiritual awakening” enough to get over dependence upon alcohol is the goal of the entire process.⁹

A Higher Power

“A higher power” which is in Step 2 is the spiritual belief most commonly related to AA. This higher power can be any transcendent source or being that is able to serve in this capacity while many members of AA refer to this higher power as God. This higher power is considered as external to and greater than the person. It can actually mean the AA group itself or a sponsor. The founders of AA wanted the twelve-step program to have flexibility by allowing for an encompassing and broad definition of God or higher power.¹⁰

This obvious “watering down” of God was intended for those of little or no faith; atheists and agnostics. In fact, almost fifty percent of AA’s original members belonged to these categories.¹¹ The founders wanted to widen the gateway so that everyone who

⁹ Kelly and McCrady, “Twelve-Step Facilitation in Non-specialty Setting,” 327-331.

¹⁰ Gerard J. Connors, Kimberly S. Walitzer, and J. Scott Tonigan, “Spiritual Change in Recovery,” in “Research on Alcoholics Anonymous And Spirituality in Addiction Recovery,” ed. Marc Galanter and Lee Ann Kaskutas, special issue, *Recent Development in Alcoholism*, vol. 18, (Totowa, NJ: Humana, 2008), 213.

¹¹ Kelly and McCrady, “Twelve-Step Facilitation in Non-specialty Setting,” 335.

suffered might join the program, regardless of lack of belief or the kind of belief. In respect to the use of this flexible term, Bill who first started the program said, "...He was now expressed in terms that anybody-anybody at all-could accept and try. Countless A.A.'s have since testified that without this great evidence of liberality they never could have set foot on any path of spiritual progress or even approached us in the first place."¹²

Participation and Mutual Help in AA

As addressed above, not only through working on the twelve steps, believing in a "higher power," but sponsorship, fellowship, and service to others also, which can be summarized into AA participation and mutual help, contributes to the successful achievement of recovery. In fact, it was Bill himself who experienced the effectiveness and power of mutual help in helping to both achieve and maintain sobriety. It is true that one of the significant strengths of AA is that it connects individuals with others who have suffered from and overcome the same problem that they have.¹³

Research done by Moos in 2007 shows that it helps decrease the risk of relapse when patients keep receiving continuing recovery-specific support from AA. This is due in part to offering a social environment in which they can have access to available sober friends and role-models and be given alternative socially rewarding activities.¹⁴ In other

¹² Bill Wilson, *Alcoholics Anonymous Comes of Age: A Brief History of A.A.* (New York, NY: Alcoholics Anonymous, 1957), 167.

¹³ Andrew J. Weaver and Harold G. Koenig, *Pastoral Care of Alcohol Abusers*, Creative Pastoral Care and Counseling Series (Minneapolis, MN: Fortress Press, 2009), 45.

¹⁴ R. H. Moos, "Theory-Based Active Ingredients of Effective Treatments for Substance Use Disorders," in *Drug and Alcohol Dependence*, vol. 88, (May 2007), 109-121, <https://doi.org/10.1016/j.drugalcdep.2006.10.010>.

research done by R. H. Moos and B. S. Moos, those who participated in AA for 27 weeks or more had better 16-year outcomes than alcohol abusers who did not.¹⁵

Also, research concerning helping behaviors in AA shows that superior outcomes are related to greater helping in AA. Kaskutas and Zemore found that higher levels of spirituality are related to greater helping in AA.¹⁶ Likewise, in the work of Pagano, Friend, Tonigan, and Stout, it has been shown that persons who participated in helping behaviors in AA were less likely to relapse during the year after alcoholism treatment, compared to the individuals who had no helping behaviors.¹⁷

Why the Twelve-Step Program of Alcoholics Anonymous?

The intent of this DMin project is that through a biblical prayer model of confession and intercessory prayer, being led by the spirit of prayer in a prayer meeting setting, the participants in the project may be influenced and impacted and grow. In this chapter, the twelve-step program developed by Alcoholic Anonymous (AA) will be used to support this thesis. It will also utilize a dialogue model to explain how the twelve-step program model relates to themes in the chapters above. Although the twelve steps of Alcoholics Anonymous are mainly for alcoholics to be set free from their addictions, recent researches show that spiritual change and spiritual awakening are found in

¹⁵ R. H. Moos and B. S. Moos, "Participation in Treatment and Alcoholics Anonymous: A 16-year Follow-up of Initially Untreated Individuals," *Journal of Clinical Psychology*, vol. 62, (June 2006), 735-750, <https://doi.org/10.1002/jclp.20259>.

¹⁶ S. E. Zemore and L. A. Kaskutas, "Helping, Spirituality and Alcoholics Anonymous in Recovery," *Journal of Studies on Alcohol*, vol. 65, (2004) 383-391, <https://doi.org/10.15288/jsa.2004.65.383>.

¹⁷ M. E. Pagano, K. B. Friend, J. S. Tonigan, and R. L. Stout, "Helping Other Alcoholics in Alcoholics Anonymous and Drinking Outcomes: Findings from Project MATCH," *Journal of Studies on Alcohol*, vol. 65, (November 2004), 776-773, <https://doi.org/10.15288/jsa.2004.65.766>.

recovery. Therefore, it would be effective in this DMin project if we modify and apply the twelve-step program of Alcoholics Anonymous as an influential model prayer of confession and intercession for the participants for practical spiritual change and development in Jesus Christ.¹⁸

In research done by Robinson, Cranford, Webb, and Brower, we see changes in spirituality during the recovery. Persons were first assessed as they started outpatient alcohol treatment by the researchers. Then, their beliefs, behaviors, and experiences related to spirituality and religiosity were evaluated six months later by the researchers again. In the following five aspects of religiosity and spirituality such as positive religious coping, purpose in life, forgiveness, daily spiritual experiences, and spiritual and religious practices, there were considerable increases.¹⁹

With regard to spiritual awakening, in other research done by Tonigan, it was reported that there were spiritual awakenings in twenty percent of the participants in AA.²⁰ Also, in Piedmont's report, an increase of experiences of spiritual transcendence was observed among substance abusers between the starting of treatment and an 8-week follow-up assessment.²¹ Moreover, in research done by Kaskutas, Turk, Bond, and Wesiner, at a 3-year follow-up, relative to those patients who did not report the

¹⁸ Keith Miller, *A Hunger for Healing: The Twelve Steps as a Classic Model for Christian Spiritual Growth* (San Francisco: HarperSanFrancisco, 1991), 2.

¹⁹ E. A. R. Robinson, J. A. Cranford, J. R. Webb, and K. J. Brower, "Six-month changes in spirituality, religious, and heavy drinking in a treatment-seeking sample," in *Journal of Studies on Alcohol and Drugs*, vol. 68, (March 2007) 282-290, <https://doi.org/10.15288/jsad.2007.68.282>.

²⁰ J. S. Tonigans, "Spirituality and Alcoholics Anonymous," *Southern Medical Journal*, vol. 100, (April 2007) 437-440, <http://DOI: 10.1097/SMJ.0b013e31803171ef>.

²¹ R. L. Piedmont, "Spiritual Transcendence As a Predictor of Psychosocial Outcome from an Outpatient Substance Abuse Program," *Psychology of Addictive Behaviors*, vol. 18, (September 2004) 213-222, <http://dx.doi.org/10.1037/0893-164X.18.3.213>.

experiencing of a spiritual awakening, the patients who experienced a spiritual awakening resulting from the AA participation were almost four times more likely to be abstinent.²² Forcehimes also discussed the significance of spiritual awakening concerning the process of recovery in AA, saying spiritual awakening is “the true mechanism of change in AA.”²³

In addition, there is another reason to utilize Alcoholics Anonymous as the interdisciplinary foundation material. It is because the chief spiritual practices seen in AA consist of prayer and meditation. Prayer and meditation are emphasized as a foremost means of obtaining God’s power to overcome the addiction. For instance, steps 2, 3 and 5, 6, 7 (see table 2) all confirm and admit the power and existence of God and involve indirect and direct interaction with God, which would be through meditation and prayer most often. In step 5, a confession of the exact nature of one’s wrongs is made to God, and in step 7 God is asked to take away our shortcomings. In step 11, we see the explicit identification of prayer and meditation as a channel for developing conscious contact with God.²⁴

The fact that members of AA frequently practice prayer and meditation is shown by research. In Brown and Peterson’s research which surveyed 58 self-help group members, who had a 35.5 years of mean age and 3.13 years of sobriety, all the participants reported belief in God. 35% engaged in prayer during the day, 57% upon

²² L. A. Kaskutas, N. Turk, J. Bon, and C. Weisner, The Role of Religion, Spirituality and Alcoholics Anonymous in Sustained Sobriety. *Alcoholism Treatment Quarterly*, vol. 21, (October 2003) 1-16, https://doi.org/10.1300/J020v21n01_01.

²³ A. A. Forcehimes, De Profundis: Spiritual Transformations in Alcoholics Anonymous. *Journal of Clinical Psychology*, vol. 60, (Mar 2004), 503, <https://doi.org/10.1002/jclp.20004>.

²⁴ Connors, “Spiritual Change in Recovery,” 215-216.

rising, 74% before going to bed. Also 45% meditated and had a period of quiet time or relaxation on a daily basis while 48% read from meditation books.²⁵

The third reason to utilize AA's twelve step program for this thesis is that the entire twelve steps depends on a "higher power" which is God in this case. Without God's intervention, no Christian can learn how to pray and change and grow mature.

Lastly, just as the twelve-step program emphasizes participation, mutual help, and service to others, so also for the success of this DMin project, intercessory prayer for one another in the group and for others outside the group in a prayer meeting setting is crucial. God works more powerfully and manifests himself more evidently and tangibly when His people gather together and pray in unity (Matt.18:18-20).

Thus, since a close connection is seen between a devoted Christian's spiritual change and growth and the way of life suggested by the twelve-step program, prayer is considered a significant means of God's power to change and influence us, God's power being greater than us is important in the entire process, and mutual help and members participation in the program are considered significant, this thesis will utilize the twelve-step program of AA to interact with the DMin project. It will discuss how the twelve-step process relates to the above chapters of this thesis.

²⁵ H.P. Brown Jr. and J. H. Peterson Jr., "Values and Recovery from Alcoholism through Alcoholics Anonymous in *Counseling and Values*. vol. 35, (October 1990): 63-68, <https://doi.org/10.1002/j.2161-007X.1990.tb00362.x>.

The Twelve Step Program Research Relationship to the DMin Foundations

Step One:

“We Admitted We Were Powerless Over Alcohol (Our Sin)-in That Our Lives Had Become Unmanageable.”

If we are honest with ourselves, we know that it is very difficult to accept the reality of powerlessness in ourselves. We feel tremendous resistance within us. So, it is often through severe crisis in our lives that we accept our own powerlessness before God. Although we need to kneel before God for strength perfected in our weakness, we try to escape, deny, and avoid the reality of our need. We even have a tendency to deem acknowledging weakness as a sign of weakness. We think a “real man” does not acknowledge the fact that he needs help and is desperate. But to admit the reality of weakness is not weakness but a wise and humble action.²⁶

Dr. Harry Tiebout states that the psyche “assumes its own omnipotence, cannot accept frustrations” at the beginning of life because of original sin.²⁷ Adam wanted to be like God and we also, by nature, do not want to let God be God. But we cannot solve this problem on our own. Only by grace we can surrender to God.²⁸

This is true in our prayer life. Although we know that we need to pray, fully surrendering to God, acknowledging our total dependency on God in our prayer, we often try to pray in our own strength. That is why we cannot go deeper in our prayer lives and

²⁶ John E. Keller, *Ministering to Alcoholics*, (Minneapolis, MN: Augsburg, 1966), 42.

²⁷ Harry S. Tiebout, “The Ego Factors in Surrender in Alcoholism,” in *Quarterly Journal of Studies on Alcohol*, vol. 15, (December 1954), 612.

²⁸ Keller, *Ministering to Alcoholics*, (Minneapolis, MN: Augsburg, 1966), 52.

pray like Daniel prayed fervently a mature prayer of confession and intercession (chapter two). Just as Jonathan Edwards believed that the only key to true revival and renewal of this world is the spirit of prayer, (see chapter four) we also see that Charles Finney emphasized the importance of the spirit of prayer in our lives (chapter three). As Finney said, it is the Holy Spirit who excites us to pray by enlightening our mind and making the truth of our desperate state control our soul (chapter four).

In this context, the prayer life of some of the church members is very shallow, although they love God and want to live their lives for God. In the DMin project we will seek the spirit of prayer earnestly, so that we can truly pray fervently, admitting our own powerlessness in our prayer.

Step Two:

“Came to believe that a Power greater than ourselves could restore us to sanity.”

In step one, we admitted and accepted our own powerlessness. As a result, we are left with an awful void. When we surrender to the reality of our powerlessness, it is natural we are in need of a power greater than us, which refers to God.

As Daniel was praying to God for himself and his own people in Daniel 9, he had deep faith in God. Those who have faith in God cannot help but pray to God because they are sure that God will answer their prayers. What Daniel believed in was the promise of God which was recorded in the Book of Jeremiah. Believing in God is believing in God's promises. Through the prophet Jeremiah, God promised to restore the people of Israel after seventy years of captivity in Babylon. And when Daniel realized that the seventy years of captivity was near to the end, he began to pray to God, believing God and God's

promise (chapter two). Calvin also stated that the key to victorious prayer is faith (Matt. 21:22), saying the believer can find hope in believing that God will deliver him in his kindness. Finney also stated that the spirit of prayer leads us to comprehend and apply the promises of the Scripture to the events of our life in prayer of faith (chapter four). In chapter one, as addressed, in this context, since some of the church members do not have an experience of a spirit-led prayer of confession and intercession yet, it is crucial for them to be aware of and believe God's promises about answering our prayers for the spirit of prayer (Zech.12:10), so that they may believe in God and God's power and promises of restoration and renewal.

Step Three:

“Made a decision to turn our will and our lives over the care of God as we understood [God].”

According to Forcehimes, from step one to step three, a three-step process of spiritual transformation happens. It begins with hitting bottom, which means recognition of one's inability to take control of the problem. Then, a feeling of contrition follows. But this phase of contrition entails not only sorrow for the current state, but also desire and longing for a new way. The last step of the three steps is to surrender one's will to God.²⁹ Sandoz states that at this point, one's problem is not the center of one's life any longer.

²⁹ Forcehimes, “De Profundis: Spiritual Transformations in Alcoholics Anonymous.” *Journal of Clinical Psychology*, vol. 60, (Mar 2004), 503-517, <https://doi.org/10.1002/jclp.20004>.

He or she comes to get rid of selfishness and self-centeredness and decides to let God be the leader and director of one's life.³⁰

In this context, it is acknowledged that self-centeredness is an underlying reason why some of the church members cannot pray a spirit-led, fervent, and mature prayer of confession and intercession as of yet. As they pray, most of the time they pray for themselves and often are not aware of who or what is in God's heart. This thesis is predicated on the belief that through admitting our own powerlessness, putting our full trust in God and God's promises, and surrendering our will and our lives to God, we can experience spiritual transformation.

Daniel also in his prayer confessed God's people's sins of not listening to God and rebelling against God, pleading with God to fulfill God's will toward God's people (chapter two). Finney too, as he explains about prevailing prayer, emphasizes the importance of submission which is agreement in the revealed will of God in our desire and prayer (chapter four). In fact, when Finney first accepted Jesus as his Lord and savior on October 10, 1821, he gave his heart, will, and life to Christ, surrendering to Him (chapter three).

Steps Four and Five:

"Made a searching and fearless moral inventory of ourselves," and "Admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

³⁰ Jeff Sandoz, "Exploring the Spiritual Experience in the 12 Step Program of Alcoholics Anonymous: Spiritus Contra Spiritum," in *Studies in Religion and Society*, vol. 67, (Lewiston, NY: Edwin Mellen, 2004), 80.

Now that we decided to abandon our self-centeredness and turned to the will of God, acknowledging our own powerlessness and believing God is greater than ours, the direction of our lives has been changed and realigned with God's direction. Also, we now have access to God's power to find, remove, and overcome our wrongs, defects of character, and shortcomings which blocked our spiritual growth. Although it is not easy and sometimes painful, we can fearlessly make a moral inventory of ourselves because God's power is greater than ours. We honestly search out our pride, resentment, fear, impatience, envy, lust, dishonest thinking, selfishness, self-pity, and procrastination within us. At the same time, however, we should also face the positive aspects of our persons that God's grace has enabled us to achieve.³¹

Then, step 5 suggests that we should "admit to both God, and another human being the exact nature of his wrongs." Although we should first make confession before God (1 John 1:9), it is also important for us to confess to ourselves and another. In James 5:16 James also talks about this, saying "therefore, confess you sins to one another, and pray for one another, that you may be healed." This step is in line with what Tournier said in his book *The Meaning of Persons* as well, "We become fully conscious only of what we are able to express to someone else."³² John Wesley also emphasized the importance of confession to one another for spiritual growth. Among Methodists, this practice was done in a small group setting called a "band."³³

³¹ Keller, *Ministering to Alcoholics*, 55-56.

³² Paul Tournier, *The Meaning of Persons*, (New York, NY: Harper and Row, 1957), 22.

³³ Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville, TN: Abingdon Press, 2013), 114.

Daniel also, in his prayer, faced the reality of his people, not making any excuse but fearlessly making an inventory of wrongs his people did before God. He confessed that he and his people Israel had “sinned,” “acted wickedly,” “done wrong,” “rebelled,” “turned aside from God,” “not listened to God,” “not obeyed God,” and “transgressed God’s law” (chapter two). In addition, we see that during the First and Second Great Awakenings people were convicted by the Holy Spirit and came to realize what their wrongs in the process of renewal and revival were. Moreover, like the story of the bar owner who repented in chapter three, those convicted sinners often confessed their sin in public before people with true contrite hearts. Still, we are to be reminded that this kind of work can only be done through the work of the Holy Spirit who proves the world to be in the wrong about sin (John 16:8). No one can make or force someone else to do so. In the context, some of our church members need to confront the reality of their lives in the light of Scripture, being influenced by the Holy Spirit, in order for them to realize where they are standing from the perspective of God. Then, they will desire to demolish the dividing wall between them and God and proceed in their walk with God. Although it would not be easy to encourage them to do so, according to God’s will, the Holy Spirit will work within us as we pray for God’s intervention.

Steps Six and Seven:

“We’re entirely ready to have God remove all of these defects of character,” and “Humbly asked [God] to remove our shortcomings [on our knees].”

As a consequence of the previous five steps we took, we “were entirely ready to have God remove all of these defects of character and humbly asked God to remove our

shortcomings.” It is only God who can take away our defects and shortcomings. Christ Jesus bore them all for us on the cross. There is nothing we have done for this. It is God who initiated and finished the work of salvation through forgiveness. So, we are not to be prideful. Instead, we should take the humble attitude. That is why in the original twelve-step program, “on his knees” was included in step seven. In both the recovery and lasting sobriety humility is essential.³⁴

As we read Daniel’s prayer (Dan.9:1-19), it is found that he took the humble attitude before God by fasting, pouring out ashes, and putting on sackcloth. The mixture of fasting, sackcloth, and ashes was an expression of humility of the time. Also, Daniel asked God to forgive the sins of his and his peoples’, remembering God’s redeeming work for ancient Israel in Egypt. He knew that God is the only one who could forgive and redeem them. Moreover, since our sin blocks us from growing in our walk with God, especially, in our prayer life, as Finney asserted in chapter four, we should renounce all sins and have an intention to leave them off perpetually in order to offer a prevailing prayer to God. On the contrary, as we see in chapter three, just like a state legislature member who refused to humble himself and to receive Jesus Christ as his Lord and savior and died as a Universalist, if we do not fall to our knees before God, humbling ourselves, there would be no hope. In this context, after our church members have faced their shortcomings and needs before God by the illumination of the Holy Spirit, as a result of that, they will long for God to intervene in their lives and hearts and remove all the wrongs.

³⁴ Keller, *Ministering to Alcoholics*, 56.

Steps Eight and Nine:

“Made a list of all persons we had harmed and became willing to make amends to them all,” “Made direct amends to such people wherever possible except when doing so would injure them or others.”

In this particular step, we need to be careful about procrastination and rationalization. We might think everything is done since we said, “I am sorry.” But true change always entails the fruits in keeping with repentance (Matt.3:8). True heart faith in God always produces actions in accordance with God’s will. And if we stop here, there is a great danger we might relapse. However, if we truly took the previous seven steps by the work of the Holy Spirit, the same Holy Spirit will lead us and enable us again to let go of our pride, any bitterness toward anyone and everyone that we might have harmed. As we do this, we should be careful to have and express genuine concern for others. Also, we, ourselves, should be included in the list we had harmed since we often harm ourselves too. Even though our effort to reconcile might be rejected, that is not failure. There is another benefit in making amends to those who were harmed. We can establish new relationships with people we have hurt and ourselves. This step reminds us of the procedure Jesus taught us when he said we should go and be reconciled with our sisters and brothers before we give our offering to the altar (Matt.5:23-24).³⁵

It is true that genuine repentance always involves the fruits in keeping with repentance. As addressed in chapter three, the First Great Awakening resulted in the healing of different kinds of social ills, Christian unity, and a desire and passion for mission work. In fact, as we see in chapter four, Christians who confessed and abandoned

³⁵ Keller, *Ministering to Alcoholics*, 57-58.

their sins are to pursue being obedient to God's written law perfectly since it is the commandment of Jesus Christ (Matt. 5:48). In this DMin project, the research about this also needs to be done to see to what degree the participants were influenced and impacted and have grown in their walk with God through practicing this model prayer.

Steps Ten and Eleven:

“Continued to take moral inventory and when we were wrong promptly admitted it,” and “Sought through prayer and meditation to improve our conscious contact with God as we understood [God], praying only for knowledge of [God's] will for us and the power to carry that out.”

In our Christian journey on earth, which is the process of sanctification until we arrive at our real home in heaven and become glorified, there is always a possibility of falling. That is why it is necessary for us to continue to take moral inventory according to the written law of God, being illuminated by the Holy Spirit so that we may admit the wrong we have done right away. If not, the wrong will worsen in us and a serious spiritual infection will start again. Also, no Christian on earth stands still and tarries in their walk with God. We either start losing this relationship or grow in it. In order to grow we are to continue to be in contact with God first through prayer for the knowledge of the will of God in our lives and the power of God that enables us to carry it out, keeping meditating on the Word of God.³⁶

As addressed in chapter two, Daniel continued to live a prayerful life where people there were hostile against his faith. It was his continuous prayer which enabled

³⁶ Keller, *Ministering to Alcoholics*, 58.

him to keep his faith in God in Babylon. He treasured his prayer time with God to the point that he risked his own life. In chapter three, it was also discussed that there were many prayers and ongoing prayers by many before great revivals and renewals. In chapter four, Edward and Finney developed the theology of prayer to convince people to pray more and more effectively because they believed that prayer was the only channel of God's power. That is why they pursued and emphasized the spirit of prayer which enabled people to pray fervently and effectively. In this DMin project context, the prayer, hope, and intention for the participants is that they all become praying men and women through the spirit of prayer and the biblical model intercessory prayer.

Step Twelve:

“Having had a spiritual awakening as a result of these steps, we tried to carry the message to alcoholics, and to practice these principles in all our affairs.”

It is true that one of the best things we can do to keep the good things we have received is to share them with others. Although the twelve-step program is related to mainly a wholesome kind of self-concern, in this last step, we start living our life outside of ourselves in concern for others. We can share what we received and now have. We communicate in word and feeling the good news and kindly invite people to this loving relationship with God, knowing that in God's time God will bring them to Christ Jesus who will set them free from any kind of bondage and help them grow in their walk with God.³⁷

³⁷ Keller, *Ministering to Alcoholics*, 58.

This step of the twelve-step program is about helping and serving others and one of the best ways we can serve others is through intercessory prayer. As was examined in chapter two, Daniel prayed a prayer of confession and intercession. Although he lived out a righteous life before God (Ezek.14:20), he prayed a prayer of confession not only for himself but also made intercession before God on behalf of his people who were in sin and cursed. He did not pray for his own blessings. Daniel's prayer was all about God's name's sake and his brothers and sisters. In chapter three, in the prayer life of Finney, we see his prayer of agony for the lost souls. Finney, in Antwerp, prayed for much of the day for the people in Antwerp when he heard the blasphemy there because he felt an immense burden of prayer for the lost souls in the town.

In chapter four, I addressed that one of the important works of the spirit of prayer is to lead Christians to pray for the lost souls. It is the Holy Spirit who leads Christians to feel the value of souls and sinner's guilt and danger in their current state. Without the spirit of prayer, we cannot make intercession on behalf of others effectively. Lastly, in the context, it is one of the important goals of this DMin project that participants come to be able to pray an intercessory prayer for others, being led and influenced by the spirit of prayer. Since Christ Jesus, who is the head of the church, is still interceding for us before God, it is to be the divine duty and privilege that all mature Christians make intercessions for others in need, being led by the spirit of prayer.

Participation and Mutual Help in AA

As I addressed above, AA members' participation and mutual help in AA positively influence the outcome. In this context as well, mutual help through

intercessory prayers for one another in a prayer meeting setting and sharing our life with one another in the group will play a significant role in this DMin project. As was discussed in chapter three, it is true that there were sincere Christians devoted to earnest and fervent prayer not only privately but also communally before every Great Awakening that occurred in Christian history. Furthermore, Finney emphasized the importance of prayer meetings. He believed prayer meetings promote unity and oneness among Christians. Moreover, the spirit of prayer could be expanded through prayer meetings. Also, Finney had sincere prayer partners such as Father Nash and Abel Clary who prayed together with him.

Conclusion

It is obvious that the twelve-step process established by Alcoholics Anonymous (AA) has been proved to be one of the most effectual programs for those who desire to be sober. Because of much research and reports which support the great effectiveness of the process, it is no longer a topic of scientific debate whether or not it is effective for persons who make use of it. Rather, it is the topic of why they are effective and how to improve participation in AA program.³⁸

From AA's perspective and experience, the twelve-step program produces positive outcomes due to a combination of elements including belief in a "higher power," work on the twelve steps, and participation through sponsorship and service to others. The mechanism of recovery is spiritual change and spiritual awakening. The means of obtaining a "higher power" is mainly through prayer and meditation.

³⁸ Kelly and McCrady, "Twelve-Step Facilitation in Non-specialty Setting," 9.

The twelve-step program was designed for and can be used by whoever wants, even atheists, agnostics, and people of all kinds of belief. However, since the two founders were Christians, we can find in the twelve-step program many significant inherent Christian principles related to and supporting our Christian tradition and principles specially for a change and transformation through a prayer of confession and intercession. That is why this program can be effectively utilized in this DMin project in a supportive way.

Both the twelve-step program and the DMin project attempt to lead participants to transformation and maturity through a guidance model. Since both believe that spiritual change and spiritual awakening can result in transformation and maturity, they both pursue spiritual change and awakening. Also, both acknowledge the absolute powerlessness of participants and doing so is considered the beginning of transformation because only a “higher power” not our own power can transform. Both believe that this “higher power” can be obtained through prayer. The DMin project emphasizes the importance of a prayer of intercession in a prayer meeting setting for transformation just as the twelve-step program emphasizes mutual help and participation in AA group meetings.

Just as AA’s members realize their personal “powerlessness” over the problems (step 1), admit a “higher power” is the problem’s solution (step 2), and decide to turn their life to the care of God as they understand God, in this DMin project, participants are to first realize that they cannot transform themselves on their own and only God and God’s power can influence and change them. Especially, even praying for transformation

cannot be done on our own because the spirit of prayer is necessary for the true, mature prayer of confession and intercession for transformation.

In steps 4-9, AA's members make a self-appraisal and admit it to God and others they have harmed before. Then, they try to make direct amends to them, trying to relieve their fear, guilt, and shame. Likewise, participants in the DMin also are going to learn how to pray a mature prayer of confession to God in the light of the Scripture, asking forgiveness, and if the Holy Spirit leads, they are encouraged to reconcile with those whom they have harmed or by whom they were harmed.

In steps 10, 11, and 12, AA members are encouraged to keep doing self-assessment and developing the relationship with their higher power through prayer, meditation, and serving others. Likewise, participants of the DMin also are recommended to continue to pray a mature prayer of confession even after the project. Also, they are going to learn how to make intercession on behalf of others according to the biblical model prayer found in Daniel 9. As they intercede for others, being led by the spirit of prayer, they will find themselves growing more mature in their relationship with God in the realm of their prayer life and other aspects of Christian life.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The problem addressed throughout this Doctor of Ministry thesis is not growing in an effective prayer life and the lack of mature prayers of confession and intercession that are led by the spirit of prayer. Although congregants offer prayers, most of the time they pray only for their own earthly needs. As the remedy to the problem, the previous chapters above stated the biblical, historical, theological, and interdisciplinary foundations of the biblical principles of prayer, praying in the spirit of God, and praying together for one another.

The personal ministry experience and the previous foundation chapters formed the hypothesis that if participants are given instructions and trainings on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another, then, they will pray biblically mature prayers of confession and intercession, being led by the spirit of prayer, and praying together for one another. This biblically mature prayer would include longing for themselves and others to have a restored or closer relationship with God. This project was intended to determine if this hypothesis is correct.

One of the expected results of this project was that participants would better understand why Christians' prayer lives should grow from merely praying only for their own earthly needs to praying for a restored and closer relationship with God for

themselves and others. It was also expected that participants would have greater faith, confidence, and trust that God loves to and will answer their prayers. Additionally, the participants would better understand why and how they were to pray what they were to pray according to the biblical principles of prayer. At the conclusion of the project it was also expected that participants would develop a greater longing and heart-felt need for the presence of God so that they would desire to seek more of God and more time with God in prayer. Moreover, it was expected that participants would develop more compassion from God leading to prayerful intercession for those whose relationship with God is absent, broken, or distant. Also, it was expected that participants would realize that they need the spirit of prayer in order to effectively pray a biblical, mature prayer of confession and intercession. This realization should lead participants to ask for the spirit of prayer as they pray. The participants were expected to pray more often, more regularly, and longer not only personally but also in a prayer meeting.

This chapter will explain the methodology that was used to gather the data. It will also describe the implementation process and analyze the data. The outcomes of this project will be summarized as well to evaluate if this project achieved its goals. Lastly, some recommendations for future work will be given.

Methodology

I chose a six-week small group course on prayer as an approach to gather data. The participants learned and trained on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another for the six consecutive weeks. The small group sessions were held for one and a half hours. There was a teaching and

discussion time for the first hour of each session. This time was for learning the above three conditions conducive to growing and maturing in prayer life.

For the next thirty minutes, the participants practiced what they had learned that day, praying with his or her prayer partner for one another and others. I intentionally included this practice time because according to my personal experience with prayer, my prayer life grew and matured the most by actually praying together with others and praying for one another.

The following components were used to collect, analyze, interpret, and triangulate the data for this project: Pre- and post-teaching surveys, entrance and exit interview questionnaires, participants' weekly reflections, and individual interviews based on the interview questionnaires.

Pre- and Post-teaching Surveys

The first data collection tool was pre- and post-teaching surveys. Through these surveys, I was able to examine the participants' current understanding and practice of the biblical prayer principles, praying in the spirit of prayer, and praying together for one another. At the conclusion of the six-week project session, a post-survey which had the same questions as the pre-survey was given to each participant. This was intended to gauge any growth, progress or changes in their understanding and practice of prayer.

Participant Weekly Reflections

The second type of tool utilized for collection of the data was the participants' weekly reflections written during the six weeks of the implementation. Each participant

was encouraged to write reflections to prescribed questions at the end of each weekly small group session. These reflections provided insight into the participants' interpretations and reflections of the weekly session of the week.

Entrance and Exit Interview Questionnaires

The third data collection instrument used to collect data was individual interviews based on entrance and exit interview questionnaires. The interview questionnaires helped with collecting the “before” and “after” data of the participants. It assisted me with identifying what, if any, changes, progress, or growth occurred in relation to the participants' understanding and practice of the biblical prayer principles, praying in the spirit of prayer, and praying together for one another.

The process of gathering data was very fruitful. Methodological triangulation helped establish the validity of this project. The information and data gathered became more accurate because of the multiple angles of observation and testing. Each type of instrument utilized for data gathering was chosen to collect data to determine if the hypothesis was supported or negated.

Implementation

The project class participants were drawn from adult members of Zion United Methodist Church, Mendota, IL. The selection process occurred in April and May. First, I prayerfully made a list of eight potential participants. Then, I explained the purpose and process of this project to them and asked them if they were willing to participate in the project. Seven out of eight of them thankfully accepted my invitation and expressed their

willingness to grow in their prayer life. All of them fully attended all six-week classes.

Six of them began attending Zion UMC and became church members since I was appointed to the church while one of them had been a church member for her entire life.

I developed the six-week curricular in April. The first class started on May 31 in 2020. The last class was held on July 5 in 2020. The six-week small group sessions were completed in six consecutive weeks. The participants, a contextual associate and I gathered at Zion United Methodist Church on Sunday nights from 5:00 PM to 6:30 PM. We met, keeping all the guidelines of the government due to the COVID-19 pandemic situation. I provided all the materials and resources to the participants. On the first day of the project, each participant was asked to read and sign a consent form and complete a pre-survey and an entrance interview questionnaire. They were given to collect the information and data of the participants' current understanding and practice of prayer

There was a teaching and discussion time during the first hour of each session. We did not sing worship songs to keep the guidelines of the pandemic situation. After I welcomed the participants and prayed for the day's class, I taught on each week's topic for approximately fifteen minutes. The order of topics was: "Prayer, A Means of God's Blessing," "The Spirit of Prayer," "Confession Prayer," "Intercessory Prayer," "The Word of God and Prayer," "Adoration." Following the teaching time, the participants had group discussion time for about twenty minutes. Then, for about fifteen minutes a video testimony¹ related to the topic was watched by the participants and a discussion on it ensued. Finally, for about ten minutes, I summarized what the participants learned that

¹ "Media Center," The Brooklyn Tabernacle, accessed May 31, 2020, <https://media.brooklyntabernacle.org/>

day and finished the teaching and discussion time of the session by leading them to pray for what they learned to be internalized.

Then, the last thirty minutes of the session was used for the participants to actually practice what they learned that day. At the beginning of the first prayer time, each participant was paired up with a prayer partner. I prayerfully paired them up. Since the number of the participants was not even, a participant was paired up with the contextual associate. The prayer partners shared their life with each other every week and prayed together for each one's prayer partner and for others outside the prayer group.

Two kinds of prayer topics were shared. One was about the participant's personal earthly concerns for their own life. The other was about the participant's spiritual concern for himself or herself, other believers, unbelievers, and our nation. The participants made intercessions on behalf of each one's prayer partner and for those persons each one's prayer partner wanted to pray for during the six weeks. Although the participants were allowed to update their prayer topics every week, sharing praise reports, and new prayer requests, they were committed to keep praying the prayer topics they shared at the first session.

Table 3. General Outline of Group Meeting Plan

Section	Time
Gathering, Brief Prayer, and Bible Teaching (2 minutes for gathering and brief prayer)	15 minutes
Discussion	20 minutes
Video Testimony and Discussion (8-9 minutes for video)	15 minutes
Summary, Brief Personal Reflection, and Group Prayer	10 minutes
Prayer Time with Prayer Partner	30 minutes
Total Time	1 hour and 30 minutes

In addition to the class meeting time, the participants were encouraged to pray for those shared prayer topics of his or her prayer partner on a daily basis. Also, a daily devotional related to each week's topic was given to the participants every week. The title of the devotional was *Growing in Prayer Devotional*.² This book provided the daily devotionals related to all the topics of the project and they were very practical, applicable, and easy to understand. The book also included a blank page for a daily prayer journal. The participant could continue to learn about the topic of the week and practice what they learned.

At the conclusion of the six-week project session, a post-survey was given to the participants to gauge the changes, progress, or growth by comparing the pre-survey and the post-survey. In addition to the post-survey, within two weeks after the last class, individual interviews were conducted by me and a contextual associate to evaluate the effectiveness of the class sessions.

² Mike Bickle, *Growing in Prayer Devotional* (Lake Mary, FL: Charisma House, 2018)

Project Curriculum

The summaries of each week's teaching for the six consecutive small group meetings and the participants' weekly reflections were as follows.

- Week 1 – Prayer, A Means of God's Blessing

Week one of the project curriculum explored the heart of God the Father who wants to help us in our time of need as we pray for our troubles, trials, situations, and needs. Prayer has been chosen as God's channel of blessing and God waits to answer our prayers and meet our needs. When we face everyday troubles, we are reminded that we need God to intervene in our lives and that we should take prayer seriously and pray to God eagerly.³

In her/his weekly reflection, P4 wrote, "The happier I am (my highest high) or when I am the most sad or depressed (my lowest low) I feel the urge to pray. When everything is more calm or neutral, I find it easier to drift away. P4 continued, "As I have come back to faith, I still see myself wanting to go back to habits of the past with relying on myself. P5 wrote, "Sometimes, I think I ask God too much to help me. So, I try to deal with it on my own. But it goes badly if I do that, and I realize that I needed God's help. P2 wrote that s/he would block out time on her schedule that is devoted to spending time with Jesus in the mornings, nights, and throughout the day.

³ Jim Cymbala, *When God's People Pray Participant's Guide* (Grand Rapids, MI: Zondervan, 2007), 16

- Week 2 – The Spirit of Prayer

Week two focused on the spirit of prayer and its role in our prayer life. The spirit of prayer comes from the Holy Spirit who not only prays on behalf of us but also enables us to pray effective and prevailing prayer according to the will of God. As I discussed in my theological foundation paper, without the spirit of prayer, we will not be able to pray a true prayer for ourselves and others.⁴ We acknowledge that we are hopeless and powerless in praying without the help of the spirit of prayer as we pray.⁵ It is only the spirit of prayer which enables a willing child of God to pray a mature and Spirit-led and Spirit-empowered prayer.⁶ Prayers for the spirit of prayer continued to be emphasized and practiced throughout the six weeks.

In her/his weekly reflection, P3 wrote, “I would like to share my personal experience. When the spirit of prayer is answered, and Jesus is there with you, it is beyond what mere words can describe. There will be a joy and a feeling of love, that goes straight to your soul. I really want to do everything I can do so that the spirit of prayer can continue to dwell in me.” S/he added that “I now love to speak with the Holy indwelling Spirit daily. I am not an eloquent speaker, so I speak to the Holy Spirit like a very dear, very old friend.”

⁴ Kimberly L. Ray, *Spiritual Intervention: Powerful Insights for Breakthrough Prayers* (Lake Mary, FL: Charisma House, 2013), 2.

⁵ Grace Swift, *3 Dimensional Prayer* (Bloomington, IN: WestBow Press, 2011), 17-19.

⁶ Stormie Omartian, *Prayer Warrior: Prayer and Study Guide* (Eugene, OR: Harvest House, 2013), 143.

- Week 3 – Confession Prayer

As we pray, we need to keep an open prayer channel with God so that we may be able to talk freely and sincerely with God and God may answer our prayers without any hindrance. It is impossible for a Christian to continue to live in disobedience and live in God's blessing at the same time. If we do not walk in the light, clinging to unconfessed sin, hypocrisy, disobedience, or any other "deeds of darkness" (Rom. 13:12), our prayer channel to God is blocked and hindered.⁷

Also, as we pray a prayer of confession, it is important for us to take the proper manner and attitude of prayer found in Dan. 9:3. Daniel turned his face to the Lord God, seeking only God, by prayer and pleas for mercy with fasting, sackcloth and ashes. Daniel turning his face to God to pray shows that Daniel wholeheartedly sought God alone with a resolute heart as he prayed fervently. Fasting helps us to seek God alone.⁸ Also, the combination of fasting, ashes, and sackcloth is an expression of humility and a sign of mourning and penance. This manner and attitude of prayer should be taken as we pray to God, since God only hears those who seek God humbly and wholeheartedly.⁹

In her/his weekly reflection, P1 wrote, "I made a list of people I need to forgive and prayed for them. I won't bring up old things once this is done," S/he also added, "I think a way to avoid being trapped is to pray pre-emptively to stay away from temptations before they occur. P6 wrote, "I could not forgive some people. That was a stumbling block to me. But God helped me to forgive them."

⁷ Cymbala, *When God's People Pray Participant's Guide*, 51

⁸ Angela Titus, *The Power of Prayer, Fasting and Unity* (Morrisville, NC: Lulu, 2016), 23.

⁹ Tony Smith and Ian Trail, *The Precipice – A Manual on Prayer and Fasting: Prayer and Fasting – an Attitude of Life* (N.p.: Traillblazer, 2014), 17-19.

- Week 4 – Intercessory Prayer

Week four focused on intercession. As we read in Eph. 6:18, God wants us to pray for all the saints. God often brings to our attention those who have a deep spiritual, physical, or emotional need.¹⁰ Through the guidance of the Holy Spirit, we sometimes come to know that someone needs our prayer although we do not know the reason.

Concerning intercessory prayer, we can find a good example in Dan. 9:5-14. Immediately after giving God adoration, he confesses. Daniel confesses that he has sinned, but he also confesses the sins of his people. “We have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules” (Dan. 9:5). In this verse, Daniel was not like a Pharisee who considered himself better than others. Instead, Daniel stood with his people as he confessed his own sin and the sins of the people.

Daniel, in verse 16, finally begins to make intercession for the first time. Daniel, not hurrying into the presence of God with demands, requests, and petitions, sets a model and pattern of prayer for all believers. First, he turned his face to God with eyes of faith, praising and adoring him for who he is. Secondly, Daniel confessed his own sin and the sins of his people, humbling himself. Then, lastly, he made intercessions on behalf of his people.¹¹ All true mature Christians pray a prayer of intercession for others as Daniel did.¹²

¹⁰ Cymbala, *When God's People Pray Participant's Guide*, 84

¹¹ John Peter Bodner, *The House of God: A Book of Meditations on the First Epistle of Paul to Timothy for Students of the Gospel Ministry* (Eugene, OR: Wipf and Stock, 2013), 50.

¹² George Sawyer, *The Daniel Prayer for Parents* (Lake Mary, FL: Charisma House, 2015), 27-28.

In her/his weekly reflection, P7 wrote, “I love that Jesus is praying with me for who I am praying for! Then, he takes the request to God the Father. WOW! That is awesome! Also, the power of prayer when a group of people are praying together. Let’s fill in those prayer bowls.” S/he also wrote, “The most important thing I learned today is to pray as a group for someone or something. I hurt by the church I grew up in and left church for a long time. It took this church to make me believe I can trust other people who believe in God again.”

- Week 5 – The Promise of God and Prayer

Since God already knew what our weaknesses would be, He wrote down reminders of His great power and promises of His faithfulness in the Scripture. Whenever we face big and seemingly immovable mountains in life that try to weaken and challenge our faith, we need to go back to these reminders in the Scripture to be encouraged and strengthened again.¹³ In so doing, we can be persistent in our prayer without giving up and losing hope no matter how difficult our situations appear. The importance of basing our prayers on the promises of God in the Scriptures is found in Dan. 9:1-2.¹⁴ Daniel began to pray to God for forgiveness of his own sins and the sins of the Israelite people with confidence in restoration because he found a promise of forgiveness and restoration in the Scriptures given to the prophet Jeremiah. The Participants learned that the plans,

¹³ Cymbala, *When God’s People Pray Participant’s Guide*, 65

¹⁴ Greg Pruett, *Extreme Prayer: The Impossible Prayers God Promises to Answer* (Carol Stream, IL: Tyndale House Publishers, Inc., 2014), 9.

purposes, and promises of God would be accomplished only when God's people pray according to the plans, purposes, and promises of God as found in Scripture.¹⁵

In his/her weekly reflection, P1 wrote, "I really liked the idea of finding a Bible verse and applying it to my given situation, reciting it, and also using it in my prayers." P4 wrote, "What stood out to me was that if we have God's word and God's promises, it not only builds our faith but also increases our love to talk to God." P4 added that it was really encouraging to know that God delights when I pray God's promises back to God.

- Week 6 – Adoration

Week six focused on adoration. Adoration means worshiping and praising God. As we approach God, we first give God praise for who He is and lift his name up. Jesus taught a model prayer called the Lord's Prayer when he was on earth. The prayer starts, "Our Father who art in heaven, hallowed be thy name." Jesus is emphasizing the importance of acknowledging, praising, worshiping, and adoration as we approach the throne of God's grace. Although it is true that we mainly receive from God as we pray, we are to give God praise and thanks before we ask God for something.

In Dan. 9:4, Daniel adores and praises his great God by addressing God as "Lord", the Sovereign God, and then calling him the "great and awesome God." Also, Daniel describes God here as the God "who keeps covenant and steadfast love with those who love him and his commandments." Before he asks God for anything, Daniel first acknowledges and praises God for who God is. As we approach God in prayer, it is

¹⁵ Jurgen Matthesius, *PUSH, Pray Until Something Happens: Divine Principles for Praying with Confidence, Discerning God's Will, and Blessing Others* (Nashville, TN: Nelson Books, 2014), 148.

crucial that we first praise, adore, and worship God like Daniel did because God is worthy to be praised.¹⁶

In his/her weekly reflection, P6 wrote, “I believe it is very important to tell God how I love him every day.” S/he continued, “I will do my best to praise the Lord before bringing my requests.” P4 wrote, “I loved the telescope-viewed prayer of Psalm 81 because it reminds us to be thankful for everything God has created. I will try to look at things with a telescope point of view, not just a microscope view.”

Summary of Learning

Post-Teaching Data

The primary goal of this project was to teach and train the participants on the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. The anticipated result was that they would pray biblically mature prayers of confession and intercession, being led and empowered by the spirit of prayer, and praying together for one another. Also, there were other expected changes and improvements as the results of this project. All the expected results above were categorized into the following six areas; “Prayer of intercession for spiritual concerns of others,” “Prayer of confession for me and others,” “Being empowered and led by the spirit of prayer,” “Praying together for one another,” “Confidence in prayer,” and “Longing for more of God,” I crafted the entrance and exit interview questionnaire (appendix B) and the pre

¹⁶ Dennis E. Brown, *Connected!: Unlocking the DNA of Authentic Prayer* (Bloomington, IN: WestBow, 2014), 20.

and post-teaching survey (appendix B) based on the above category. The exit interview questionnaire included six questions while the pre and post-teaching survey contained sixteen questions. These questions were designed to gauge changes and improvements that the participants experienced during the six-week sessions. A summary of the responses of the participants is as follows.

Prayer of Intercession for Spiritual Concerns of Others

The first question in the exit interview questionnaire asked if the project helped to change or improve the understanding and practice of the participants' prayer of intercession. All seven participants responded that it was helpful. P1 wrote the intercessory prayer is "praying on behalf of someone else," and "I understand there is more power in this prayer because there is more power when more people pray together." In his/her answer to the entrance interview questionnaire, P1 actually answered s/he did not understand what this prayer was. S/he also mentioned that this prayer can change "the one praying as much as the one being prayed for." P2 wrote s/he has "always prayed for others in AA," and the prayers s/he was taught relieve her of the bondage of self." The project reminded him/her of the prayers s/he already learned and practiced in AA.

P3 wrote, "Intercessory prayer is having your hand in God's hand, and also the person you are praying for. You are a conduit between the two. I understand this much better now. I pray for others to open their hearts to our Lord." P4 wrote the class "helped me learn the meaning of intercessory prayer, do it more often and for more people as I worked to lengthen my prayers." P5 wrote that the intercessory prayer is "very important because God wants us to do it." P6 wrote that s/he "could understand it better" and wants

to learn more about it since s/he wants to pray this prayer more. P7 wrote, “Now, I have a whole list of people to pray for to be restored and to come to God. It gets longer almost every day!”

The pre- and post-teaching survey results (Appendix C) also showed that P1, P3, P4, and P5 improved on both their prayer for the salvation of the unsaved and the spiritual growth of other believers. P6 showed progress on his/her prayer for the spiritual growth of other Christians. P2 and P4 began to regularly pray for the salvation of those who are not saved.

Overall, all the participants claimed to have grown in the practice and understanding of intercessory prayer due to their participation in this project.

Prayer of Confession for Me and Others

The second question in the exit interview questionnaire asked if the project helped to change or improve the participants’ understanding and practice of a prayer of confession. According to all the responses of the participants in comparison with their answers in the entrance interview questionnaire, it turned out that all the participants already had a clear understanding of what a prayer of confession is.

However, the pre- and post-teaching survey results showed that five participants apart from P6 and P7 improved on their practice of confessional prayer. P6 and P7 claimed that they already regularly practiced confessional prayer. P1 used to not pray at all a prayer of confession for others before this project. But s/he started regularly praying a confessional prayer for others. P2 and P5 also began to pray a prayer of confession more often than before this project. P3 and P4 improved on confessional prayer for both

themselves and others. Overall, five out of the seven participants showed a clear sign of progress in their practice of a prayer of confession because of this project.

Being Empowered and Led by the Spirit of Prayer

The third question in the exit interview questionnaire asked if the project helped to change or improve the participants' understanding and practice of praying in the spirit of prayer. P1 wrote the spirit of prayer is "a spirit of grace that comes over me when I pray. It makes my heart ready for a conversation with the Holy God. It's asking the Holy Spirit to completely fill my heart." S/he, however, answered in the entrance interview questionnaire that s/he never heard about this before. P2 wrote, "It has made me aware of how things work in AA. They have taught me to practice from a spiritual sense." P3 wrote, "The spirit of prayer represents the spark of the Holy Spirit that lives in all of us. I always try to become close with the Holy Spirit when praying now. I also find that it brings me more peace, mentally." P4 wrote, "the spirit of prayer helps guide you on what to pray for, relays answers from God back to us, and prays for us when we don't know what to say. This class taught me what the spirit of prayer is, also reminded me to pray to be filled with the spirit of prayer before each prayer." P5 wrote, "the spirit of prayer is there to help us pray for those who need to be prayed for and helps us communicate with God directly and to listen to him. I have learned that I need to pray to have the spirit of prayer in my life." P6 wrote, "the spirit of prayer is deeper and more intense and clearer. It leads me to seek more of God." P7 wrote, the spirit of prayer is "a quiet whisper, or voice. Follow your instinct to pray right when the instinct comes. When that instinct

comes, on that quiet voice, it is for a reason. I believe this type of prayer comes naturally for me. I am trying to listen for the spirit always.”

The pre- and post-teaching survey results showed that P1, P3, P4, and P5 improved on their understanding and practice of praying in the spirit of prayer while P6 and P7 claimed that they had only a better understanding because of this project.

It appears that P2, P6, and P7 were already practicing praying in the spirit of prayer although they did not have a clear understanding of what it was. P2 claimed that s/he learned about it in AA. P6 told me that s/he regularly prayed with his/her children at home. P7 recalled that she regularly attended many prayer meetings when she was young with her mother. Judging from this, it seems that one of the best ways the spirit of prayer is experienced and given is when a person prays together with others. Where there are praying people, there is a great possibility that the spirit of prayer dwells and comes upon those who pray in a powerful way. And it is very contagious.

Praying Together for One Another

The fourth question asked if the project helped to change or improve the participants’ understanding and practice of praying together for one another. P1 wrote, “Praying together is prayer muscle. God is always with us, but he rejoices when we gather together in his name. So, by praying with others our prayers are stronger and we fill the golden bowl of prayer much faster.” S/he also wrote, “Conversation with others about God in our lives and getting invested in each other’s lives were helpful for him/her to pray more fervently because s/he could understand more about other’s situation.” P2 wrote, “I have always believed when two or more gather God is.” S/he also wrote that

s/he was very impressed and challenged by her/his prayer partner's strong faith as s/he was praying together with her/his prayer partner although s/he had already been regularly praying with others." P3 wrote, "I like to think of this as the prayer bowls in heaven. The more people are praying for a common cause, the faster the bowl fills." S/he also wrote that it was encouraging to see prayers answered together with his/her prayer partner and it really increased his/her faith and confidence in prayer." P4 wrote, "God promised to be wherever two or more gather in his name so praying with others is more special and important. Praying with others and sharing each other's joys and concerns help fill the prayer bowls in heaven to help God hear them and answer their prayers. The class helped remind me." S/he also wrote that it was really nice to feel s/he and her/his prayer partner had each other's back each week as they prayed for each other.

P5 wrote, "Praying with others not only benefits the people who we are praying for but also us, we gain spiritual gifts like wisdom and knowledge and a closer relationship with God. I have learned that it is important because God likes it." S/he also wrote that it was really encouraging just to know that although s/he and her/his prayer partner had a lot of stress in their lives, God was still with them and wanted to help them. P6 wrote, "Communion with others in prayer is very important because if everybody prays in one spirit, the prayer becomes much stronger and it can be a testimony to one another. Also, God is pleased when we pray together." S/he also wrote that s/he was able to pray for his/her prayer partner more specifically, sincerely, and deeply by sharing their life and actually praying together with each other. P7 wrote, "I always thought praying together was just praying in a church service. Now I understand that it is so much more than that! I am praying for a co-worker of mine. I called on two other co-workers to pray

for her as well.” S/he also wrote that it was really encouraging and comforting that s/he and her/his prayer partner had many similar concerns. S/he claimed that it really helped her/him to pray for his/her prayer partner more sincerely. The data gathered from this question suggests that all the participants improved on their understanding and practice of praying together with others.

All the participants claimed that they were encouraged by praying together with their prayer partners because they knew that they had someone to actually pray for them. Also, most of the participants claimed that they were able to pray more sincerely and deeply for their prayer partners because they could better understand the concerns and situations of their prayer partners by sharing and praying together. According to the pre- and post-teaching survey as well, P1, P2, P3, P4, and P5 claimed to improve on their understanding and practice of praying together with each other. Thus, the overall goal of this project of helping participants pray together for each other was fulfilled.

Confidence in Prayer

Question five asked if the project helped to improve the participants’ faith and confidence in prayer. P1 wrote, “My faith in prayer is strengthened after this training. Especially, I found that my faith is strengthened when I am around other believers. I love that feeling. It makes me feel more connected to God.” P3 wrote, “My faith and confidence in prayer has definitely grown during this class.” P4 wrote, “I think my faith and confidence in prayer has been strengthened by this class. Knowing how to pray and types of prayer have helped me take my time when talking to God. Also seeing changes in myself and others through this class has been wonderful!” P5 wrote, “I understand that

prayer is important in my relationship with God and I am more determined to be closer with him.” P6 wrote, “I feel more confident in prayer after this training.” P7 wrote, “This exploration has been an amazing journey. It never hurts to be reminded and encouraged from time to time. I am praying more diligently now. My favorite form of prayer is intercessory!” This data suggests that six out of seven participants improved in their faith and confidence in prayer following the project than before. Most of the participants except P2 who wrote an unrelated answer to this question claimed that through this project they began to believe in the power of prayer more than before. According to the pre- and post-teaching survey as well, all the participants showed some improvement on their confidence in prayer. Thus, the overall goal of helping the participants to have more confidence in prayer was fulfilled.

Longing for More of God

Question six asked if the project helped the participants to long for more of God. P1 wrote, “Yes, more. I seek God more throughout the day. My mind travels back to something I learned and in quiet times I like to ponder on these things.” P2 wrote, “I began to seek more of God and spend more time with God in prayer than I did.” P3 wrote, “Yes, I now have short prayers throughout the day. I also began to pray intercessory prayers for other veterans who are in various veterans’ groups I am involved with.” S/he also wrote, “I feel like I have grown closer with God because I now know how much prayer pleases him and I know better how to pray.” P4 wrote, “I do feel this class helped me enjoy prayer more than I used to because I have gained more knowledge and understanding of the relationship building aspect of prayer. I plan to have longer and

more meditational prayer with my devotion time, but also small prayers throughout my day.” S/he also wrote, “I do feel this class was a great place to give me the tools I need for prayer and being closer to God. I feel closer than I did before this class to God, but I know that there is more I can do to grow with God.” P5 wrote, “Now, I want to always be in communion with God and I hope that even after I move out of my mom’s house into the university. I want to leave a chunk of time to spend time with God.” S/he also wrote, “Even though I don’t see it physically, I know spiritually I have grown in my relationship with God.”

P6 wrote, “I feel that I can pray more than before. I think this training was not a coincidence. Although I cannot see a change physically, I believe God did a big change in my inner most being.” P7 wrote, “I have always prayed often throughout the day when there are moments of peace. I would say those prayers are deeper and more sincere now.” S/he also wrote, “My channel to God is definitely more open. This class has helped me open my Bible and read it more. I find my Bible to be more interesting and have deeper meaning than it has in a long time.” This data suggests that all the participants started longing for more of God by seeking him more than before and spending more time with him. Overall, another expected result of this project which was to help the participants to long for more of God was also fulfilled.

Within two weeks after the conclusion of the project and my review of the pre- and post-teaching surveys results and the entrance and exit questionnaire results from the participant, individual interviews of each participant were conducted by me and a contextual associate. The significant statements made by each participant during their interview are as follows.

Participant 1

P1 stated that during the training his/her prayers for his/her grandmother to recover from COVID-19 and to find a new house were all answered in a miraculous way. S/he said s/he would continue to prayer intercessory prayers for those in need. S/he also mentioned that s/he really enjoyed and felt touched by learning about the spirit of prayer. S/he said that s/he liked the lessons from pastor and the open discussions.

Participant 2

P2 stated that the class about a prayer of confession was the most helpful. Also, since this project, s/he claimed that s/he was trying to be more forgiving of others and be more patient and not so quick to anger. S/he also said s/he found herself dusting off his/her Bible and reading it more because of this project. Since P2 has been involved in AA program, it seemed that s/he was already aware of and practicing intercessory prayer and praying together with others. But P2 mentioned that through this training s/he was able to understand how and why AA actually works.

Participant 3

P3 stated that his/her prayer for his/her mother to get healthy enough to be released from the nursing home was answered. P3 also said s/he was really grateful and excited his/her prayer partner's prayer requests were answered as well. P3 claimed that s/he truly believes in the power of prayer especially when praying together with and for each other. P3 also said that his/her favorite parts of the project were learning a prayer of intercession and the spirit of prayer and especially, the spirit of prayer really moved

his/her heart. Also, s/he stated that learning about repeating God's promises for us back to God while praying was really new and encouraging to him/her.

Participant 4

P4 stated that his/her prayer request for his/her mother-in-law's health was answered. S/he also said that her/his prayer for her/his mother's faith was answered by God's giving her/him an opportunity to plant a seed with her/his mother. P4 mentioned that s/he liked when s/he learned the promises of God on prayer and each of the participants actually chose, shared, and prayed those promises of God over each other. P4 also stated that it was really meaningful for her/him to know that each week her/his prayer partner was really praying for her/him. S/he said that s/he would carry over into her/his life the importance of praying for others and using a telescope point of view to broaden her/his prayers to those who don't believe yet, our nation, and others that are not just her/his friends or family.

Participant 5

P5 stated that it was most meaningful to pray with her/his prayer partner during the project. S/he claimed that it was a very powerful tool that Christians have. Also, P5 mentioned that s/he wanted to continue to practice declaring the promises of God as s/he prays for others and her/himself in the future. S/he also said that s/he would keep on making intercessions on behalf of her/his cousins and aunts who do not believe in Jesus yet because s/he truly believes that God would eventually answer her/his prayers for them in his time and way.

Participant 6

P6 shared that s/he prayed for her/his new job and God gave her/him works to do. S/he said that s/he really liked learning how to pray the promises of God and claim them as s/he prays for her/himself and others. S/he said that s/he would continue to trust God with every situation in her/his life since s/he was going through many troubles and trials seemingly impossible to be solved. Especially, s/he stated that s/he would continue to pray for her/his family members and relatives who do not believe in Jesus yet, never giving up on them because God also would never give up on them.

Participant 7

P7 shared about her/his prayer for her/his daughter's friend who could not be found for a long time but was answered when they met each other miraculously. Since her/his daughter's friend needed Christ in her/his life and P7 believed that her/his daughter and s/he are the only opportunity for her/his daughter's friend to meet Christ, P7 claimed that s/he would continue to make intercessions on behalf of her/his daughter's friend. P7 said s/he liked the homework that made her/him look up Bible verses in her/his Bible. Also, P7 claimed that the fact that there are so many people who need prayer really excited her. S/he mentioned that praying promises in the Bible back to God was also a new and encouraging way of prayer s/he learned from the project. P7 added that s/he did not feel so alone any longer and felt more trust and peace due to the project because s/he got to know some of her/his church members better through this project and her/his prayers had opened up many more possibilities. P7 really appreciated that s/he could

grow with the group, learn about the different parts of prayer, and become more excited about communicating with God.

Conclusion

This project was crafted to teach and train participants from Zion United Methodist Church in Mendota, IL on their understanding and practice of the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another. All the previous chapters contributed as follows to the projects: Chapter two discussed the biblical principles of prayer found in Daniel's prayer in Dan. 9:1-19. Chapter three gave a historical account of praying in the spirit of prayer through the life of Charles Finney. Chapter four explored the theology of prayer. Chapter five attempted to find some meaningful relations between AA program and the project.

According to the research done on this congregation in chapter one, it was found that Zion Church was not as vital as before. The membership was dramatically declining and there was no Sunday School child at church just five years ago. Although God brought many new families to the church over the past five years, it was necessary for more church members to be involved in an intercessory and communal prayer movement so that the entire church could continue to truly thrive. That is why I prayerfully invited six new church members and one original church member to participate in the project so that they might be taught and trained in the biblical principles of prayer, praying in the spirit of prayer, and praying together for one another.

It was expected that after participants were trained and taught on the above things, they would pray biblically mature prayers of confession and intercession, being led and

empowered by the spirit of prayer, and praying together for one another. There were other expected results of this project. Participants were expected to better understand that Christians' prayer lives should grow from merely praying only for their own earthly needs to praying for a restored and closer relationship with God for themselves and others through prayer of confession and intercession. Participants were also expected to better understand why and how they are to pray what they are called to pray according to the biblical principles of prayer so that they would have greater confidence and trust in their prayers. Also, it was expected that participants would develop a greater longing and heart-felt need for God's presence so that they would desire and seek more of God and more time with God in prayer. Moreover, participants were expected to understand that they need the spirit of prayer to effectively pray a biblical mature prayer of confession and intercession so that they would fervently ask for the spirit of prayer as they prayed. Additionally, it was anticipated that the participants would pray more both personally and in a prayer meeting.

The data was collected from the participants through the pre- and post-teaching surveys, the participants' weekly reflections, and the entrance and exit interview questionnaire and personal interviews after the conclusion of the project. The triangulation of the data advocated for the hypothesis. The data demonstrated that most of the participants grew and matured in their prayer lives. They came to a better understanding of a prayer of confession and intercession, praying in the spirit of prayer, and praying together for one another. They began to pray prayers of confession and intercession more, together with others, with a greater confidence and trust in prayer,

being led and empowered by the spirit of prayer, and longing for more of God. This project appeared to help the participants to change and grow in their prayer lives.

The results of this project suggest that this type of education and training process to grow and mature in our prayer life would be helpful for other Christians besides the participants. All the participants stated that they would recommend this project to other Christians they know. In fact, some of the participants mentioned that they would take this course again to remind themselves. Also, I believe other local churches which are struggling with similar issues like our church can benefit from this project since this course is designed to help uninformed and inexperienced Christians understand and practice mature prayers of confession and intercession according to the biblical prayer principles, praying in the spirit of prayer and praying together for one another. The data collected from the participants prompted me to think about the possibility of creating a sermon series on this project. This will allow those church members who did not participate in the project to be informed about this education and training process on prayer so that they might consider joining in the next project.

As I discussed in the previous chapters, praying a prayer of confession and intercession for ourselves and others, praying in the spirit of prayer, and praying together for one another are crucial for a Christian to grow and mature in their prayer life. Also, as more Christians will become mature in their prayer life, more local churches will also begin to thrive again because of those Christians' sincere and fervent prayers of confession and intercession. I hope and pray that this project can be used by God to help fellow sisters and brothers in Christ to grow and mature in their prayer life so that not

only their own life but also the lives of their loved ones and the local churches they are involved in may all be renewed, refreshed, and revived by the power of prayer.

APPENDIX A
PRE AND POST TEACHING SURVEYS

Pre-Teaching Survey

		Question	Strongly Disagree (1)	Disagree (2)	Neither Agree Nor Disagree (3)	Agree (4)	Strongly Agree (5)
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.					
	2.	I clearly understand how I am to pray.					
	3.	I believe God hears my prayer.					
	4.	I believe God answers prayer.					
	5.	I have experienced answers to my prayers in the past six weeks.					
	6.	I have confidence when I pray					
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.					
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.					
	9.	I regularly pray God would give me the spirit of prayer.					
	10.	I believe I am led and empowered by the spirit of prayer as I pray.					
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.					
	12.	I regularly pray a prayer of confession for others.					
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.					
	14.	I regularly pray a prayer of intercession for those who are not saved.					
Praying Together	15.	I clearly understand why praying together is important.					
	16.	I regularly pray together with others.					

Post-Teaching Survey

		Question	Strongly Disagree (1)	Disagree (2)	Neither Agree Nor Disagree (3)	Agree (4)	Strongly Agree (5)
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.					
	2.	I clearly understand how I am to pray.					
	3.	I believe God hears my prayer.					
	4.	I believe God answers prayer.					
	5.	I have experienced answers to my prayers in the past six weeks.					
	6.	I have confidence when I pray					
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.					
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.					
	9.	I regularly pray God would give me the spirit of prayer.					
	10.	I believe I am led and empowered by the spirit of prayer as I pray.					
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.					
	12.	I regularly pray a prayer of confession for others.					
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.					
	14.	I regularly pray a prayer of intercession for those who are not saved.					
Praying Together	15.	I clearly understand why praying together is important.					
	16.	I regularly pray together with others.					

APPENDIX B

ENTRANCE AND EXIT INTERVIEW QUESTIONNAIRES

Entrance Interview Questionnaire

1. How would you describe prayer of intercession? What was your experience with intercessory prayer before this teaching?
2. How would you describe prayer of confession? What was your experience with confession prayer before this teaching?
3. Have you heard about the spirit of prayer? If, yes, how would you describe the spirit of prayer? What was your experience with praying in the spirit of prayer before this teaching?
4. Have you prayed together with other Christians in a prayer meeting? What was your experience with praying together with other Christians? How would you describe the meaning and benefit of praying together with others?

Exit Interview Questionnaire

1. How would you describe prayer of intercession? How has your understanding and practice of prayer of intercession changed after this training? Did you begin to pray more for others to begin, restore, or grow their relationship with God after this training?
2. How would you describe prayer of confession? How has your understanding and practice of prayer of confession changed after this training?
3. How would you describe the spirit of prayer? How has your understanding and practice of praying in the spirit of prayer changed after this training?
4. How would you describe the meaning and benefit of praying together with others? How has your understanding and practice of praying together with others changed after this training? Among the prayer requests you shared with your prayer partner, if there is any prayer request(s) (for yourself or for others) answered during this training, would you share them? What were the most encouraging things that occurred between your prayer partner and you that directly aided in your growing in prayer?
5. How has your faith and confidence in prayer changed after this training on prayer?
6. Do you long to spend time with God in prayer more than before after this training? How often do you pray or plan to pray now? Do you think your relationship with God has changed after this training? If so, how? Explain.

APPENDIX C

PRE AND POST TEACHING SURVEY RESULTS

Pre and Post-Teaching Survey Results
Participant 1



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Agree 4	Strongly Agree 5
	2.	I clearly understand how I am to pray.	Agree 4	Strongly Agree 5
	3.	I believe God hears my prayer.	Strongly Agree 5	Strongly Agree 5
	4.	I believe God answers prayer.	Strongly Agree 5	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Strongly Agree 5	Strongly Agree 5
	6.	I have confidence when I pray	Strongly Agree 5	Strongly Agree 5
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Strongly Agree 5	Strongly Agree 5
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Disagree 2	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Neither Agree Nor Disagree 3	Strongly Agree 5
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Agree 4	Strongly Agree 5
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Agree 4	Strongly Agree 5
	12.	I regularly pray a prayer of confession for others.	Disagree 2	Strongly Agree 5
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Agree 4	Strongly Agree 5
	14.	I regularly pray a prayer of intercession for those who are not saved.	Agree 4	Strongly Agree 5
Praying Together	15.	I clearly understand why praying together is important.	Strongly Agree 5	Strongly Agree 5
	16.	I regularly pray together with others.	Disagree 2	Strongly Agree 5

Pre and Post-Teaching Survey Results
Participant 2



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Strongly Agree 5	Strongly Agree 5
	2.	I clearly understand how I am to pray.	Strongly Agree 5	Strongly Agree 5
	3.	I believe God hears my prayer.	Strongly Agree 5	Strongly Agree 5
	4.	I believe God answers prayer.	Neither Agree Nor Disagree 3	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Strongly Agree 5	Strongly Agree 5
	6.	I have confidence when I pray	Strongly Agree 5	Strongly Agree 5
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Agree 4	Strongly Agree 5
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Strongly Agree 5	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Strongly Agree 5	Strongly Agree 5
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Strongly Agree 5	Strongly Agree 5
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Strongly Agree 5	Strongly Agree 5
	12.	I regularly pray a prayer of confession for others.	Neither Agree Nor Disagree 3	Strongly Agree 5
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Strongly Agree 5	Strongly Agree 5
	14.	I regularly pray a prayer of intercession for those who are not saved.	Disagree 2	Agree 4
Praying Together	15.	I clearly understand why praying together is important.	Agree 4	Strongly Agree 5
	16.	I regularly pray together with others.	Strongly Agree 5	Strongly Agree 5

Pre and Post-Teaching Survey Results
Participant 3



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Agree 4	Strongly Agree 5
	2.	I clearly understand how I am to pray.	Neither Agree Nor Disagree 3	Strongly Agree 5
	3.	I believe God hears my prayer.	Strongly Agree 5	Strongly Agree 5
	4.	I believe God answers prayer.	Strongly Agree 5	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Agree 4	Strongly Agree 5
	6.	I have confidence when I pray	Neither Agree Nor Disagree 3	Agree 4
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Agree 4	Strongly Agree 5
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Neither Agree Nor Disagree 3	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Neither Agree Nor Disagree 3	Strongly Agree 5
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Neither Agree Nor Disagree 3	Strongly Agree 5
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Neither Agree Nor Disagree 3	Agree 4
	12.	I regularly pray a prayer of confession for others.	Neither Agree Nor Disagree 3	Agree 4
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Neither Agree Nor Disagree 3	Strongly Agree 5
	14.	I regularly pray a prayer of intercession for those who are not saved.	Neither Agree Nor Disagree 3	Agree 4
Praying Together	15.	I clearly understand why praying together is important.	Agree 4	Strongly Agree 5
	16.	I regularly pray together with others.	Neither Agree Nor Disagree 3	Agree 4

Pre and Post-Teaching Survey Results
Participant 4



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Neither Agree Nor Disagree 3	Strongly Agree 5
	2.	I clearly understand how I am to pray.	Neither Agree Nor Disagree 3	Strongly Agree 5
	3.	I believe God hears my prayer.	Strongly Agree 5	Strongly Agree 5
	4.	I believe God answers prayer.	Strongly Agree 5	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Neither Agree Nor Disagree 3	Agree 4
	6.	I have confidence when I pray	Neither Agree Nor Disagree 3	Strongly Agree 5
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Agree 4	Agree 4
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Neither Agree Nor Disagree 3	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Neither Agree Nor Disagree 3	Agree 4
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Neither Agree Nor Disagree 3	Strongly Agree 5
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Agree 4	Strongly Agree 5
	12.	I regularly pray a prayer of confession for others.	Agree 4	Strongly Agree 5
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Disagree 2	Agree 4
	14.	I regularly pray a prayer of intercession for those who are not saved.	Disagree 2	Agree 4
Praying Together	15.	I clearly understand why praying together is important.	Agree 4	Strongly Agree 5
	16.	I regularly pray together with others.	Neither Agree Nor Disagree 3	Agree 4

Pre and Post-Teaching Survey Results
Participant 5



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Agree 4	Agree 4
	2.	I clearly understand how I am to pray.	Agree 4	Agree 4
	3.	I believe God hears my prayer.	Agree 4	Strongly Agree 5
	4.	I believe God answers prayer.	Agree 4	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Agree 4	Strongly Agree 5
	6.	I have confidence when I pray	Agree 4	Agree 4
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Agree 4	Strongly Agree 5
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Agree 4	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Agree 4	Strongly Agree 5
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Agree 4	Strongly Agree 5
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Agree 4	Agree 4
	12.	I regularly pray a prayer of confession for others.	Agree 4	Strongly Agree 5
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Agree 4	Strongly Agree 5
	14.	I regularly pray a prayer of intercession for those who are not saved.	Agree 4	Strongly Agree 5
Praying Together	15.	I clearly understand why praying together is important.	Agree 4	Strongly Agree 5
	16.	I regularly pray together with others.	Agree 4	Strongly Agree 5

Pre and Post-Teaching Survey Results
Participant 6



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Agree 4	Strongly Agree 5
	2.	I clearly understand how I am to pray.	Agree 4	Agree 4
	3.	I believe God hears my prayer.	Strongly Agree 5	Strongly Agree 5
	4.	I believe God answers prayer.	Strongly Agree 5	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Strongly Agree 5	Strongly Agree 5
	6.	I have confidence when I pray	Agree 4	Strongly Agree 5
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Strongly Agree 5	Strongly Agree 5
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Agree 4	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Agree 4	Agree 4
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Agree 4	Agree 4
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Strongly Agree 5	Strongly Agree 5
	12.	I regularly pray a prayer of confession for others.	Agree 4	Agree 4
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Agree 4	Strongly Agree 5
	14.	I regularly pray a prayer of intercession for those who are not saved.	Strongly Agree 5	Strongly Agree 5
Praying Together	15.	I clearly understand why praying together is important.	Strongly Agree 5	Strongly Agree 5
	16.	I regularly pray together with others.	Strongly Agree 5	Strongly Agree 5

Pre and Post-Teaching Survey Results
Participant 7



No Improvement



Improvement

		Question	Pre-Teaching Response	Post-Teaching Response
Confidence in Prayer	1.	I clearly understand what prayer is and why it is needed.	Strongly Agree 5	Strongly Agree 5
	2.	I clearly understand how I am to pray.	Agree 4	Strongly Agree 5
	3.	I believe God hears my prayer.	Strongly Agree 5	Strongly Agree 5
	4.	I believe God answers prayer.	Strongly Agree 5	Strongly Agree 5
	5.	I have experienced answers to my prayers in the past six weeks.	Strongly Agree 5	Strongly Agree 5
	6.	I have confidence when I pray	Agree 4	Agree 4
Longing for More of God	7.	I believe I have deep longings and felt need for more of God and seek to spend more time with God.	Strongly Agree 5	Strongly Agree 5
Being Empowered and Led by The Spirit of Prayer	8.	I clearly understand what the spirit of prayer is and why it is needed as I pray.	Agree 4	Strongly Agree 5
	9.	I regularly pray God would give me the spirit of prayer.	Strongly Agree 5	Strongly Agree 5
	10.	I believe I am led and empowered by the spirit of prayer as I pray.	Strongly Agree 5	Strongly Agree 5
Prayer of Confession for Me and Others	11.	I regularly pray a prayer of confession for myself.	Agree 4	Agree 4
	12.	I regularly pray a prayer of confession for others.	Agree 4	Agree 4
Prayer of Intercession for Spiritual Concerns of Others	13.	I regularly pray a prayer of intercession for others to grow in their walks with God and become closer to God.	Agree 4	Agree 4
	14.	I regularly pray a prayer of intercession for those who are not saved.	Agree 4	Agree 4
Praying Together	15.	I clearly understand why praying together is important.	Strongly Agree 5	Strongly Agree 5
	16.	I regularly pray together with others.	Agree 4	Agree 4

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